

APRIL 1965

ROYAL SERVICE



Mrs. Edgar Bates, Chairman
The Women's Department
Baptist World Alliance

EXPRESSES a TRIBUTE to

Mrs. William McMurry

We know that for Mrs. McMurry there has already been the entrance into Glory. We rejoice for her as we think of her in the very presence of the Lord whom she worshiped so devotedly and whom she served so faithfully and with such distinction. We know her music-loving spirit will be abundantly exalted by the poems of praise sung by celestial choirs. We know that her keen, questing intelligence will be forever at peace as she finds the Great Explanation for the many seemingly insoluble problems that beset humanity. We are assured that, for her, there has been our Father's benediction, "Well done, good and faithful

Mrs. William McMurry began her work with Woman's Missionary Union, SBC, in 1951 as mission study director. In 1957, she was elected promotion division director, working with the four departments—WMS, YWA, GA, and Sunbeam Band until retirement in 1962. It was in 1962 that she was elected president of the North American Women's Union, the continental arm

servant; . . . enter thou into the joy of thy Lord." For us who remain there is the inspiration of her life and the example of her unrelenting work in the Lord's Kingdom.

I should like to bring tribute to Mrs. McMurry from the many living in other countries and continents whose lives have been touched and enriched by her. My own first meeting with Mrs. McMurry was in 1955 at the great Jubilee Baptist World Alliance Congress in London, England. Her warmth of personality and concern for others; her unusual depth of scholarship and wide range of interests; her magnificent gifts in the assem-

of the Women's Department of the Baptist World Alliance. She was president of this continental group at her death on January 2, 1965.

A most significant contribution was made by Mrs. McMurry for five years in a monthly feature "Did You Read It?" carried in *Royal Service*.

For Woman's Mission Union Mrs. Mc-



ling of material and in the delivering of challenging messages marked her immediately as a rare and great person. At that time (1955) she was promotion division director of Woman's Missionary Union and was writing her pages "Did You Read It?" in *Royal Service*. Many of us outside her own constituency read these avidly and were greatly benefited. In 1962, she accepted the Chairmanship of the North American Baptist Women's Union and so came, for the first time, actively into the work of the Baptist World Alliance. In 1963, at the Executive Committee Meeting of the Baptist World Alliance held at Baylor University, Waco, Texas, she was acting as proxy for Mrs. Louise Paw of Burma, a Vice-President of the Alliance who was

Murry not only wrote features, programs, and articles but she also wrote two books of the Aims Series: *Educating Youth in Missions** and *Spiritual Life Development*.* Some 70,000 copies of the latter book has already been sold.

*Each sells at 85¢ at Baptist Book Stores.

unable to attend. Her contribution to the work of the Commissions and to the general discussions was so outstanding that she was named directly to the Executive Committee to fill the unexpired term of a former member. And at meetings of the Baptist World Alliance Executive in Hamburg, Germany, in August, 1964, she once again demonstrated her clarity of thought and expression and her grasp of present-day dilemmas and the place of the church in seeking to meet and help solve these problems. Brief as has been her direct connection with the work of the Baptist World Alliance, her influence has been widely experienced, her future absence from its meetings will be keenly felt.

Mrs. McMurry's following of her Lord involved her unsparingly in the injunction, "We that are strong ought to bear the infirmities of the weak and not to please ourselves." A firm, though non-violent, believer in civil rights, she stated her convictions fearlessly and accepted opprobrium courageously. A Bible scholar of note, she held strong views concerning Israel and its peoples—and was an unswerving friend of its minority groups. Her compassion encompassed refugees, displaced persons, the ill and the bereaved. Underlying all was a strong core of humor and sound common sense based on exhaustive knowledge.

There should be no sadness in our farewell. Faced at the last with sudden, shocking word of the nature of her illness, her spirit neither faltered nor failed. In her own words, she employed her treatment hours as her times for meditation, prayer—yes, even thanksgiving. So we, too, even as we extend our sympathy to her family, give thanks for her life. Mildred McMurry is with her Lord and we must carry forward all facets of the work so close to her heart.



EDUCATING YOUTH IN MISSIONS

Mildred M.

SPIRITUAL LIFE DEVELOPMENT

Mildred McMurry

-- Mrs. William McMurry

At the memorial service for Mrs. McMurry in First Baptist Church, Birmingham, Alabama, on January 4, Mrs. McMurry's pastor, Dr. Earl Stallings read from *Spiritual Life Development* a passage which in a measure is a legacy left by this great, good woman to all the legions who call her friend. It begins on page 98:

"Perhaps there is a parallel in everyone's life. Two of you were playing together; one was hurt and died. You were left. Why you? Two of you lived on the same block, exchanged daily greetings, bought groceries at the same shopping center. Today the other one lies in a sanatorium, while the years go by outside. But you are well and strong. Why you?"

"Two of you grew up in the same family, went to the same parties, attended the same high school and church. But only one of you could go to college. You the less gifted, the less popular, got to go. Why should you have been chosen?"

"You have a double responsibility to justify your living. Never again can your days be careless—joyous, yes, but not meaningless. Your resources are all dedicated to the purpose God has for your life. If you have not yet discovered what he wants you to do or into what path he desires to lead you, wait on him until he shows you the way. While you wait, live near him and live for him."

WMS DEPARTMENT EDITORIAL STAFF

MARGARET BRUCE, Director
ETHA LEE HAVRIL, Editor
ELAINE DICKSON, Promotion Associate
FLORENCE JEFFARES, Artist

Consulting Editors

MRS. ROBERT FLING, President
ALMA HUNT, Executive Secretary
MRS. R. L. MATHIS,
Promotion Division Director

WOMAN'S MISSIONARY UNION

Volume 59

Number 10

ROYAL SERVICE is published monthly by Woman's Missionary Union, Auxiliary to Southern Baptist Convention. Address: Woman's Missionary Union, 600 No. 20th St., Birmingham, Alabama 35203. Subscription price \$1.50 a year; single copy, 15¢, no club rates. No subscription for less than one year. Alabama customers add sales tax. Please remit by check or money order made payable to Woman's Missionary Union. Do not send stamps. To insure prompt delivery, write name and address plainly, stating whether subscription is new or renewal. Allow four weeks for first copy to reach you. For change of address allow four weeks and send old address with new. Be sure to include your zip code number. Entered at the post office at Birmingham as second class matter. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized June 26, 1918.

CONTENTS

Cover 2 A Tribute

- 4 What Is the North American Baptist Women's Union?
- 6 From Washington • by Cyril F. Bryant
- 8 The World at Our Hearth
• by Mrs. John J. Hamilton
- 10 Dear Pastor
- 11 We Get Letters • by Marie Mathis
- 13 Observations on Vatican Council II
• by W. Barry Garrett
- 16 Call to Prayer • by Janice Singleton
- 24 Circle Program • by Alice Dawson Cheavens
- 28 Bible Study • by Gilbert L. Guffin
- 32 We Profited from Using Church Program Guidebook • by Elizabeth Johnson
- 34 Society Program • by Mrs. Louis L. Dabney

ROYAL SERVICE APRIL 1965

COVER STORY

This month in society meetings we will be considering the great, co-operative, encouraging work of the Baptist World Alliance. Have you been interested in knowing what it is, how it works, its ability to encourage small struggling groups of Baptists isolated from others of like faith?

After your program read "What Is the North American Baptist Women's Union?" page 4, and the tribute to Mrs. McMurry on Cover 2. You will be thrilled and blessed!

THE North American Baptist Women's Union is a unit of the Women's Department of the Baptist World Alliance. It is one of the continental unions organized since 1948. Other continental unions belonging to the BWA Women's Department are as follows: African Baptist Women's Union; European Baptist Women's Union; Latin American Baptist Women's Union; Asian Baptist Women's Union; Australian Baptist Women's Union.

At the meeting of the BWA in Cleveland, Ohio, in 1950, women from fifteen nations met. In a discussion regarding continental organizations, it was suggested that Mrs. Edgar Bates of Hamilton, Ontario, call together a group of women for the purpose of organizing a North American union.

Mrs. Bates called this meeting to order in Washington, D. C., in 1951 when the North American Baptist Women's Union was formed with Mrs. Bates chairman and Mrs. Frank Wigginton secretary-treasurer.

The membership of the North American Baptist Women's Union is composed of women members of Baptist churches of North America (except Mexico—in the Latin American Union) which are a part of the Baptist World Alliance. These are in women's organizations of the National Baptist Convention, USA, Inc., National Baptist Convention of America, American Baptist Convention, Baptist General Conference of North America, Lott Carey Baptist Foreign Mission Convention, Baptist General Conference

What Is the NORTH AMERICAN BAPTIST WOMEN'S UNION?

(Canadian—Maritime Province, Ontario-Quebec and Western Canada), the Southern Baptist Convention, and the Jamaican Baptist Union.

The first continent-wide meeting was held in First Baptist Church, Columbus, Ohio, in November, 1953, with over 800 registered delegates present. The Union meets once in every five years, about midway between sessions of the BWA Congress.

The last meeting was held in 1962 in St. Louis, Missouri. Over 600 North American Baptist women attended. Mrs. William McMurphy of the Southern Baptist Convention was elected president. Mrs. J. L. Tyree, National Baptist Convention, Inc., secretary, and Mrs. Frank Wigginton, American Baptist Convention, treasurer.

The purpose of the North American Baptist Women's Union is: (1) to provide Baptist women of North America with information concerning the BWA; (2) to promote a closer relationship between Baptist women of North America and Baptist women in other parts of the world; and (3) to suggest opportunities for broadening avenues open to Baptist women for service.

A bulletin is issued twice each year and mailed to hundreds of women on the North American continent. The title of this bulletin, *The Tie*, expresses its purpose, for that is actually what it does, as it ties the Baptist women of the various groups together.

In 1948, the European Baptist women conceived the idea of the Day of Prayer. It was first a Day of Prayer for the European Baptist women.

Early in 1950, Mrs. Edgar Bates proposed a Day of Prayer for Baptist

women around the world. She began to promote this for North America in 1951, and at the first meeting in Columbus, it was voted that a day be promoted. In the beginning it was held on the first Friday in December. By a vote of all the continental unions, this was changed to the first Monday in November (beginning in 1963), or, if this is impossible, any day that week.

Program material for this day is planned each year by the women on a different continent. It is printed in English and Spanish and then sent to countries belonging to the BWA and associated with any of the six continental unions for further translation.

The Day of Prayer is the unifying force in the life of Baptist women around the world. It becomes more significant each year, for it is the major concern of the North American Baptist Women's Union.

This year in connection with the Baptist World Alliance Congress, meeting in Miami Beach, Florida, June 25-30, Baptist women of the world will gather for two sessions on Saturday afternoon, June 26, and on Monday afternoon, June 28, in the Convention Hall where sessions of the Baptist World Alliance Congress will be held. In addition there will be a reception on the afternoon of the opening day, June 25, honoring all women present.

All Southern Baptist women who plan to attend the Baptist World Alliance meeting in Miami Beach this year are urged to write at once for housing reservations to Baptist World Congress Housing Bureau, P. O. Box 1511, Miami Beach 39, Florida.

FROM

Washington

by Cyril E. Bryant

Editor, *The Baptist World*
Publication of *Baptist World Alliance*

And the Truth Goes Marching On!

"Like a mighty army Moves the church of God;
Brothers, we are treading Where the saints have trod;
We are not divided; All one body we,
One in hope and doctrine, One in charity."

—Sabine Baring-Gould

THESE militant lines from a British poet of the last century well describe the march of Baptist people in many countries in this year 1965! In India, in Spain, in New Guinea, in Brazil, in lands where freedom is restricted and in others where freedom reigns, Baptists are daily—and sometimes dramatically—bearing their witness for the Lord.

Let us look at modern Baptist drama, as reported to us from *The Baptist World* correspondents around the globe.

NAGALAND is about as remote from modern civilization as any spot in the world. It is that string of hills in Assam, northeast India, which draw the border between India and Communist China. It was a land of head-hunters—until Longri Ao moved in a decade ago.

Longri Ao is a native of Assam, won to Christ in an American Baptist mission. When the Lord called him to the ministry he moved temporarily to the campus of Serampore College in Calcutta. But then he headed back to Assam, pushing beyond his native village into the land of the head-hunters. Patiently, prayerfully he talked about the love of God. One by one he guided them to lay down hunting hatchets

and come to Christ as Saviour. During these last ten years, Longri Ao has brought 6,000 converts into the kingdom!

Longri Ao's story was told in the public press last November when he took a leadership role in bringing about a truce between Naga rebels and the Indian government. His decade of witnessing had won respect and his influence brought peace.

COMMUNISM made a valiant effort to seize power in Brazil about a year ago. That nation was wracked by poverty. Spiralling inflation robbed the little available money of its purchasing power. Communist agents moved into Brazil and promised peace and plenty. They put up a slate of candidates in the national election and came within a hairbreadth of winning.

A Catholic doctor in Rio de Janeiro believes that the Communists would have won—except for the Baptists. He told Dr. Robert Hingson, his North American visitor: "It was the Baptist people who saved Brazil. They preached in their pulpits the truth of human dignity. They talked with their neighbors and business associates of the advantages of individual freedom over atheistic totalitarianism. They demon-

strated with their own charities that a gospel of love is better than a philosophy of hate."

There are about 200,000 Baptists in Brazil—less than half of one per cent of that country's 70-million population—but their influence is immeasurably greater because of the depth of their convictions and their courage to witness of their faith.

BAPTIST WORK in New Guinea, in the Southwest Pacific, has grown amazingly fast since Australian Baptist missionaries built airstrips and began ministering to the mountain tribesmen in 1919. Baptists were growing so fast in fact that tribal chieftans became jealous of the movement which turned their warriors into men of good will. The chiefs retaliated by burning Christian villages and killing 80 believers in a savage massacre one Sunday morning in 1962. Baptists who survived had lost their loved ones, their homes, their sources of food, even their tools. But when Baptist world relief forces came to their aid, the people asked first for "soap and towels." Why this strange request? Alan Prior, vice president of the Baptist World Alliance, inquired. And here was the answer that made soap more important than food and shelter: "One of the marks of a Christian in New Guinea is that he washes—a thing he had never done before his conversion." These believers wanted to wear the evidence of their faith!

Many Baptist people who are bearing this courageous Baptist witness around the world will be in Miami Beach for the 11th Baptist World Congress next June 25-30. Every Southern Baptist who possibly can, ought to attend. Get to know these people personally. Your friendship will be a help to them; their courage and dedication will mean a lot to you. Write for reservations to Baptist World Congress Housing Bureau, P. O. Box 1511, Miami Beach 33, Florida.

RELIGIOUS LIBERTY has been pretty much of a touch-and-go affair in Spain. Several years ago local police seemingly took great pleasure in sealing shut the doors to Baptist and other evangelical churches. Then for a while last year, during the Ecumenical Council meetings in Rome, it looked as if religious liberty might come again to Spain. Churches were reopened.

Now again, the pressure is on and Baptist meetings have in some cases been forbidden. Pastor Juan Luis Rodrigo of First Baptist Church, Madrid, has warned his congregation against discouragement. No human authority, he said, can stop the evangelical Christian witness in Spain. Even though church doors may be closed, every believer is "a living testimony" wherever he goes.

"If you have peace in your heart, you must be a witness that every man can have peace through Jesus Christ," Pastor Rodrigo counseled his members. "If you have love in your heart, you must be a witness of Jesus that every man can know that God is love."

RUSSIAN BAPTISTS long ago proved the effectiveness of individual witness. Religion is not dying in the Soviet, as Communist bosses had predicted when they placed limitations on the churches many years ago. "The trouble," one Communist paper complained, "is that every Baptist is an evangelist."

Erik Ruden, who heads the Baptist World Alliance's office in London, tells of talking recently with a young man from a Communist country. When Dr. Ruden asked him about the future of Christianity in his land, the man spoke of his own family life. He said: "We begin our day at six o'clock. At 6:30 A.M. we have breakfast, and at 7:00 A.M. all of us kneel and pray. So did our parents and grandparents. This we do, and our children will follow our example when they leave home and face life's responsibility and opportunity. Religion will never be wiped out in this country."



The World at Our Hearth

by Mrs. John J. Hamilton

A visitor in our home a few years ago said she felt she could paraphrase the state-

ment made about the late Dr. M. F. Rankin, "He has the world in his heart" and say that we had "the world at our hearth."

Since we first lived adjacent to the campus of Adams State College in Alamosa, Colorado, we constantly have had students from other lands in our home. In large groups they have come to celebrate "Ten-Ten"—the Chinese national holiday on October 10, and other special Chinese days; Indian Republic Day on January 26; special festivity days for the Arab students. Singly or in small groups they have been invited to celebrate birthdays, end of examinations, or just to enjoy a time of informal fellowship. Our daughter, Layne, has a wealth of friends all over the world.

When Layne was in Beginner Sunbeam Band she returned from a meeting one afternoon and told part of the story of Henrietta Hall Shuck. I turned to a friend visiting us from Virginia and remarked that I had been sixteen years old before I even heard of the Shucks. Through the missionary youth organizations Layne was led to be aware of the different ministries of our missionaries and to be concerned for them and the countries in which they serve. These have given her formal missionary training which our home has supplemented.

As students from various countries started coming to our home, we felt a need to know more about the places from which they came. We mounted a map of the world on the wall above our breakfast table. As we used the Call to Prayer in *Royal Service* each morning we could look on the map and locate the places in which the missionaries on the prayer calendar for that day were serving. Also the map was available for the visitors in the home to point out their home cities.

I recall one boy from Taiwan telling about going to the world globe in our living room and putting one finger on Montana (where we had moved in 1958) and another on Taiwan. His remark was, "When I saw the great distance, I wept." Later, when he left Montana State College, he wrote back and said there should be Hamiltons beside every campus. Many cases of homesickness have been dispelled

by a simple visit to our home.

Layne was seven years old when these students first started coming. Actually she was our entree into many of these lives. Most of these students have left younger brothers and sisters at home. Their hunger for "home" includes association with children. This they cannot find on the college campus. Part of the home atmosphere they are seeking is the presence of children.

Every opportunity we have we also invite missionaries. Knowing them personally and knowing something of their fields of service enables us to pray more adequately for them when their names appear on the calendar of prayer. If I were to give one thing pre-eminence in consistent missionary training for children and/or adults I would say it is the regular use of the calendar of prayer. I have told some missionaries when I have met them that I have prayed for them for so many years that I sometimes had to ask myself whether or not I had met them personally.

Each year Mr. Hamilton has taken three or four carloads of overseas students to International Student Retreats. Many people from many states have helped financially in this golden opportunity for doing foreign missions at home.

Layne is fifteen years old now and a sophomore in high school. I do not know what God has for her to do. My prayer for her is that she will be willing and ready to go when God calls. I also pray that her father and I shall fit ourselves into God's call to her. There are some things that are very certain about her: she is a world citizen. She has no feeling of superiority to any other people in the world. Her only problem with prejudice is against those who harbor racial discrimination. With Layne's coming in contact with so many missionaries and nationals from around the world I sometimes wonder if they become too commonplace with our family. However, missionaries are merely used of God to where he has placed them. This is no more than any Christian should be.

Dear Pastor,

In a day when some denominational bodies are looking for strength through organic union, it is significant that Southern Baptists are concerned in finding God's leadership to strengthen each church so that our churches can move together to win the world for Christ. The Convention has asked us to spend time evaluating our work as it helps each church fulfil its purpose. This we have been trying to do in relationship to the work of other church organizations so that it all fits together into a more meaningful whole in the church.

We are finding that when the work done by us is consistently viewed as the work of Christ's church--then the urgency is more compelling than ever before.

All about us we hear the words correlation and co-ordination. During 1965-66, a five-month correlated emphasis is planned on Christian witnessing. It takes time to achieve correlation and co-ordination. We, along with Sunday School, Training Union, Brotherhood, and Church Music want "to make available materials and program suggestions for use by churches in developing a correlated and co-ordinated church program."

This is a beginning. No doubt you attended--or heard from someone who attended at either Glorieta or Ridgecrest--one of the Church Programing Conferences last summer. At those meetings representatives from Sunday School, Training Union, Brotherhood, Woman's Missionary Union, and Church Music presented concepts and plans for the future.

Perhaps you will want to attend the Church Programing Conference this summer at Ridgecrest, July 29-August 4. (There will be only one this year.) May we suggest, too, that it would be helpful for all of us involved in this learning experience, to have your WMU president at this meeting. Your evaluations will be our greatest help. Please come and help us to grow in our insights.

Sincerely,

WMU Staff

Please send your comments to Letters, 600 North 20th Street, Birmingham, Alabama 35203. We will not have space to print every letter, of course. Please include your name and address.



"Dear Pastor" Page

Dear Mrs. Fling:

It has been my intention since the institution of the "Dear Pastor" page in *Royal Service*, to write and express my sincere appreciation. I am busy, as are all our Baptist pastors, but I always find time to read my wife's copy of *Royal Service*.

You may be assured that Clayton Street Baptist will support the Lot-tie Moon Christmas Of-fering and observe the Week of Prayer for For-eign Missions. This offer-ing is always promoted through all church or-ganizations.

H. MAC
JOHNSON, JR.,
Alabama

(This letter to our presi-dent makes us realize how important it is to communicate with our pastors. The page en-titled "Dear Pastor" in *Royal Service* each month, is a responsibility that the WMU Promotion Staff shares in planning and writing. We recognize the importance of this communication with our pastors and prayerfully

hope it is all that it should be.)

Home Study at 86

I very much enjoy *Royal Service*. Although I am not able to attend WMU, I do try keep in touch. I read the pro-grams at home and pray during the hour that our local women meet.

I will soon be eighty-six years old. I am able to attend church.

I remember you in prayer. May God bless your work.

MRS. IVA LINDSEY,
Texas

Letter from Germany

Royal Service has meant so much more to me since we left the United States one month ago. There are only government con-trolled churches and wor-ship services in this area of Germany. I would like to thank Dr. Gilbert L.

Guffin for the Bible les-sons.

MRS. R. E. MADDOX,
Germany

A Pastor Writes

A lovely dinner with the WMU brings this or-ganization again to mind. I sense a definite up-trend in the women's work and activities.

We now have three Woman's Missionary So-cieties in our church. This multiple organization meets the convenience of a greater number of po-tential participants.

Sunbeam Band, Girls' Auxiliary, and Young Woman's Auxiliary com-plete the structure of our Woman's Missionary Union. I don't believe I re-call a single great church in my acquaintance of churches that has not had a great WMU organiza-tion. I can't think of a single church that has re-mained great over the long pull without gen-erally maintaining a fine WMU. I see four definite

contributions the organization makes:

1. It affords a missionary emphasis in the church. To this they are faithful. Churches will dry up and die without a missionary emphasis.

2. Most all the WMU groups have been deeply prayer-motivated.

3. WMU affords a churchwide fellowship for women.

4. The WMU affords the best hope for a churchwide service for women to be called into action in Kingdom interests. We salute the WMU.

DR. FRANKLIN OWEN,
Kentucky

(In the November meeting of Kentucky Baptists, Dr. Owen was elected president of the Kentucky Baptist Convention.)

WMS Circles for Young Mothers

Recently, I visited two young women and invited them to our circle for young mothers. They both are most anxious to become a part of Woman's Missionary Society.

One of the girls, who is enrolled in our Adult I Sunday school, recently joined our church by letter, and she was pleased to know that we had a circle for younger women. She mentioned that in her former church the majority of WMS members were older and she did not attend.

The other girl has been a member of our church for several years. She has an eleven-month-old baby and is not working now.

In Sunday school, she attends the Married Young People's Department.

My point is this: I feel that there may be other WMUs in our Convention where young married women are neglected.

Ten months ago the women of our WMS sponsored a coffee for young women interested in forming a circle. We not only have 14 members but a promise of 3 new ones at our next meeting. Our meetings are in the church parlor and a nursery is provided. We meet at 10:00 A.M. and have coffee and pastries and visit for 15 or 20 minutes. Then we have our meeting and the program.

To make a long story short, I would very much like to see an article in *Royal Service* encouraging every WMS to provide circles for young mothers. My heart is really burdened about this as I feel we have "gold mines" that are untouched.

With the help of the Lord and our good women, we have been successful.

JEAN O'BRIEN,
Florida

Home for Missionaries

On behalf of the Mountain Creek Baptist Church in the North Greenville Association (S. C.), I would like to share our joy with you. We have furnished a home for foreign missionaries. Rev. and Mrs. J. N. Thomas and family who serve in Colombia, South America, are now living in it while on furlough.

Our church and community will be blessed by their stay with us. The home is the property of our church. Our people furnished three bedrooms, den and living room area, bath and kitchen. We were so happy to do this. As missionaries return to their fields, others will occupy the house.

MRS. H. W. WILBURN,
South Carolina

Greenhorn with a Good Start

Help!

What an adventurous challenge is in store for me, but, oh, how ill-prepared I am. Help me!

Last year I retired to our ranch after active years in business which kept me a spasmodic attendee of WMU. Now, I have accepted the presidency of our local WMU.

I'm looking forward to the experience, but no greenhorn, dude wrangler ever started less prepared than I. I fear I don't even know which side of the horse to mount from, but if you will tell me the duties of a WMU president, I am sure I can learn.

With WMU headquarters as my saddle horn, Christ as my steel prayer as my lasso, mission zeal as my spurs, the local WMU as my herd, a fine pastor as my trail boss, and valiant, trail-blazing past presidents as wranglers, this greenhorn, dude should be able to at least sit in the saddle!

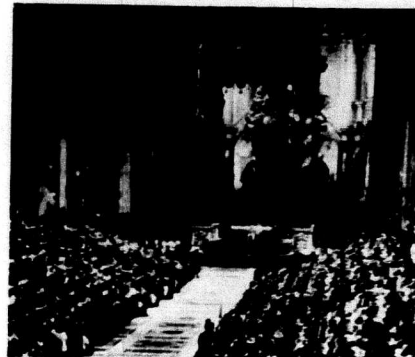
MRS. ALVIS L. GOOD,
Texas

• by W. Barry Garrett •



Barry Garrett, St. Peter's Cathedral, Rome, in the background

Observations on Vatican Council II



Pope Paul VI, addressing the Council at its opening session on September 14, 1964

WHEN Pope John XXIII in 1962 called Vatican Council II to "reform" or to "let some fresh air into the church," he immediately posed world mission problems to the rest of the Christian world.

A council in the Roman Catholic Church

is called "ecumenical" because the church claims to be the one universal church; its bishops from the whole world assemble. Vatican Council II was the twenty-first such council in Catholic history.

In the past, councils were called to settle

major doctrinal disputes, to face the problems of schism in the church, and to consider issues between the church and governments. In such cases the church was under attack or serious divisions were pending or imminent dangers called the church into session.

But not so when the twenty-first Council was called. There is no threat of split in the church. Most modern states are content for the pope to rule his spiritual kingdom as long as he does not try to rule in civil affairs also. The real problem was that the twentieth century age of science and technology was ignoring the church which was becoming more and more irrelevant to the needs of modern man. This is the situation that called forth Vatican Council II with its unprecedented effort to "update" the Roman Catholic Church.

At first when the Council got underway in 1962 many Baptists shrugged it off as just another Catholic publicity scheme to make headlines in the newspapers. Now that it is seen that many in the church mean business about changing its approach to the world, it is necessary to take a hard look at the effect it will have on our own Christian world witness.

Various purposes have been stated for the Council. Among them are: (1) to complete the work of Vatican Council I which was suddenly disrupted in 1870 by the outbreak of war; (2) internal renewal of the church to produce a new dynamic for its own life; (3) to prepare the church for the new age into which the world is entering; and (4) to open doors looking toward the ultimate unity or union of all Christians.

Four years of preparation preceded the opening session in the fall of 1962. After two annual sessions of more than two months each only two official actions of the Council had been taken—the Constitution on the Liturgy and the Decree on Communications. While the Constitution on the Liturgy was a major "reform" in the church, the Decree on Communications

was poorly done and represented no advance. The effect of the liturgy reform on the missionary work of other Christian groups is indirect, but nevertheless significant. It provided for liturgy in the language of the people, for more biblical preaching, lay participation in worship, and closer contact between priest and people.

Some of the effects of this will be deepened spiritual life of Catholics, a stronger missionary appeal to people all over the world, and closer relationship of some Protestant groups with the Roman Catholic Church. In commercial terms this means that "competition" with the Roman Catholic Church will be more difficult in many areas of the world.

By the end of the third session (Nov. 20, 1964) other actions had been taken by the Council. They are the Constitution on the Church, the Decree on Ecumenism and Roman Catholic Relations with the Orthodox Catholic Churches, and the papal pronouncement of a new title for Mary as "mother of the Church."

Many other actions have been taken by the Council, but these listed are final actions. Other proposals are scheduled for further debate and vote when the Council reconvenes for its fourth (and many are predicting its last) session, probably sometime in 1965 or 1966.

Other achievements of the Council may be just as far-reaching in the future. In both the first and third sessions strenuous debate took place on the relations of tradition and Scripture. There is a rising biblical movement in the Catholic world. In some respects it is approaching the position of religious authority being expressed through Scripture alone. On the other hand, there is strong resistance among the traditionalists. One thing is certain: forces are at work to bring the Catholic and Protestant views of the Bible into closer harmony.

The Council debate on the place of the laity in the church is highly significant to the world mission of Catholics and Prot-

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" 1 Peter 3:15.



estants alike. Such expressions as "the priesthood of the faithful," all the members as "the people of God" and the apostolate (mission) of the laity are familiar words in Baptist circles. If the hierarchy succeeds in giving the laity an essential role in the theology and in the action of the church, the permeation of all society with Catholic life will be speeded up.

In its effort to reform the structure of the hierarchy there is the struggle to free the church from domination of the Roman curia (body by which the pope governs the Roman Catholic Church), to decentralize the administration of the church, and to recover from the unfortunate consequences of the decree on papal infallibility of the first Vatican Council (1869-1870).

For the first time the Roman Catholic Church has stopped to take a hard look at its relation to the world ecumenical movement. Similarly the Catholic church is struggling with its attitude toward the Jews, whom in the past it has condemned as a "deicide" nation, that is, a people who killed God in the person of Christ.

Laboring with the birth pains of a new position on religious liberty many in the church are waiting to see if the baby will be still born or will be a lusty, healthy child. Powerful forces both for and against religious liberty are in vital combat on this issue. The world hopes and prays for the success of the progressives in the church. Likewise, the Roman church is grappling with its impact on the modern world. Such practical problems as the population explosion, birth control policies, marriage relationships, and worldwide moral and

social issues have been debated. Whether or not the church will emerge with solutions acceptable to modern society, or whether it will seek to solve twentieth century problems with medieval formulas remains to be seen.

How will Vatican Council II affect Baptists? Here are some answers I have given on other occasions.

1. The new attitudes being expressed by the Roman Catholics could well affect the attitude of Baptists and others toward Catholics. This new attitude is seen in Pope Paul VI's speech to the opening of the second session.

The Pope expressed deep grief over divisions existing among Christian communions, referring specifically to the division in the sixteenth century that resulted in the Protestant movement, as well as earlier separations with Catholicism. Confession and overture for forgiveness by a pope is unprecedented in Roman Catholic history.

2. The Council may stimulate a better and more penetrating understanding by Baptists of their own heritage and principles. If the Roman Catholic Church carries through with its effort for "dialogue" with other Christians, this means that the rest of us will have to know whereof we speak, to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

3. The Council may stimulate all Christian groups to a renewal of Bible study. The biblical movement within Catholicism is growing to great proportions. If the masses of Roman Catholics become proficient in Bible knowledge it will inevitably stimulate others to redoubled efforts.

4. The Council may challenge Baptists and other Christian groups to renew, to update their approaches to the modern world. If the Catholic church succeeds in throwing off much of its medievalism, and if it makes itself attractive to the twentieth century mind, the rest of Christendom will need to strengthen its witness.



Call to Prayer

Prepared by Janice Singleton

*For every thing
by PRAYER
and SUPPLICATION
with THANKSGIVING
that your requests be made known unto God"*

Philippians 4:6

1 THURSDAY Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord Zech. 8:22 (read vv. 20-23).

In Phoenix, Arizona, Harold Gruver works among Spanish-speaking people. He reports another attempt to establish a mission in South Phoenix by holding services in a home.

Robert and Wanzell Rodriguez were appointed in 1963 to serve in Thornton, Colorado, among Mexican people. Robert, of Spanish descent, has a particular love for his people. But he says Wanzell loves them just as much as he does. They believe her nurse's training can be of great help in witnessing.

Pray for Spanish churches and the missionaries who minister to Spanish-speaking people.

Pray for Mr. Gruver, Mrs. Rodriguez, Pablo Flores, Ariz., Sp. sp. ev.; Susan Anderson, Nigeria, ret.; C. H. Golden, Tegucigalpa, Honduras, H. D. Billings, Guatemala, J. W. Fuller, Jordan, ev.; Illinois WMU annual meeting, Harrisburg, 1-2; Missouri WMU annual meeting, Joplin, 1-3

2 FRIDAY For this cause we also, since the

day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding Col. 1:9 (read vv. 1-12).

Indonesia, with a population of 98½ million, has 72 Southern Baptist missionaries. The needs listed as urgent are four couples for evangelism, one couple to work with students and one with music, two nurses and a dental surgeon. Pray for these personnel needs.

Pray for Ruth Vanderburg, Kediri, Indonesia, RN; L. G. McKinney, Jr., Hong Kong, ev.; R. H. Garrett, Rhodesia, MD; Mary Fox, Minna, Nigeria, ed.; Mrs. J. A. Abernathy, China-Philippines-Korea, S. L. Isaacs, Okla., ret.

3 SATURDAY Give ear to my words, O Lord, consider my meditation. Harken unto the voice of my cry, my King, and my God: for unto thee will I pray Psalm 5:1-2 (read vv. 1-8).

It seems that everybody is moving to the city, even in the Philippines. The Manila Seaborns have moved to Davao City. They are

experiencing a building and population boom. The government reports 500 people move in every day.

As field evangelists the Seaborns have the staggering task of starting work in eleven municipalities among 400,000 with no Baptist witness in this area until now. They will also be associational consultants and help established churches nearby. Pray for them.

Pray for Mr. Seaborn, Mrs. M. G. Gentry, Indonesia, J. C. Bridges, Mexico, ev.; Mrs. E. C. Morgan, Kowloon, Hong Kong, ed.; R. F. Starmer, Rome, Italy, pub.; Mrs. F. M. Cassidy, Va., ret.

SUNDAY Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much James 5:16 (read vv. 13-20).

T. E. Thurman and his wife Gloria Ann were appointed to East Pakistan in June, 1964. Pakistan has a population of 96,560,000. The present missionary staff is 23. Pray for these urgent personnel needs: three couples for field evangelism, one couple for industrial education, one hospital administrator, two doctors, and a nurse.

Pray for Mrs. Thurman, Mrs. R. L. Lusk, Macao, D. R. Heiss, Aomori, Japan, Mrs. Z. J. Deal, Jr., Cartagena, Colombia, S. S. Stover, G. B. Seright, Brazil, C. H. Favell, Nalerigu, Ghana, ev.; Florence C. Lide, China-Nigeria, ret.; D. E. Johnson, Dallas, Tex., Negro ev.

5 MONDAY And he told them a parable, to the effect that they ought always to pray and not lose heart Luke 18:1, RSV (read vv. 1-8).

The H. Cecil McConnells have been in Chile since 1937. Mr. McConnell has served as professor in the Baptist seminary, pastor of churches in Santiago, business manager of the Baptist paper and more recently also director of a weekly radio program. Chile has been a mission field for Southern Baptists since 1917 and has 97 established churches. However, there remains much territory not yet entered. Pray for the Baptist witness on this field.

Pray for Mr. McConnell, R. L. Kolb, Bahia, Brazil, ed.; T. E. Savage, Zambia, M. D.

Missionaries are listed on their birthdays. Addresses in **DIRECTORY OF MISSIONARY PERSONNEL**, free from Foreign Mission Board, P. O. Box 6597, Richmond, Virginia 23230, and in **HOME MISSIONS**.

Gann, E. Africa, Mrs. G. O. Wilson, Campinas, Brazil, ev.; Arkansas WMU annual meeting, Texarkana, 5-7

6 TUESDAY Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them Mark 11:24 (read vv. 20-26).

Tragedy and victory sometimes go together as the gospel advances. The pastor of the Emmanuel Baptist Church in Chiclayo, Peru, was holding revival services in Lima, expecting his wife and baby girl to join him. Blinded by lights of an approaching car on a fog-shrouded highway, the driver of the bus on which they were riding was unable to avoid an accident. Mother and child died by the time the pastor received word of the accident. Despite the tragedy, report Rev. and Mrs. Lewis E. Lee, missionaries in Peru, the revival services made a major breakthrough in an area where Baptists are few. "It was the first exposure to the gospel for many," he said. There were 40 public professions and 20 other decisions. Pray for the Lees as they minister to grieving Christians and new converts.

Pray for Mrs. Lee, Lima, Mrs. R. Z. Chamlee, Jr., Peru, E. L. Oliver, Kagoshima, Mrs. C. K. Hayes, Tokyo, Japan, Mrs. W. R. Hull, Nyeri, Kenya, ev.; Mrs. S. K. Wood, Japan, RN; Mrs. M. A. Sanderford, El Paso, Tex., pub.; C. T. Gunn, Cloutierville, La., French ev.; Mrs. George Hook, Winslow, Ariz., Ind ev.; J. O. Lumpkin, Alexandria, Va., MC

7 WEDNESDAY And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples Luke 11:1 (read vv. 1-8).

Daniel Gomez is concerned that the Spanish language people give a good account of themselves as they work in their church in Planada, California. In his report to the Home Mission Board he expressed gratitude that all their officers and teachers had been elected for the coming church year. Their immediate project is to encourage members to begin daily worship in the homes.

Pray for Mr. Gomez; Mrs. Mildred B. Stein, Fla., ret.; E. O. Ray, Point Cumana, Trinidad, C. H. Gilbert, Morelia, Mexico, Z. V. Moss, Kitwe, Zambia, ev.; Kathleen Jones, Sumatra, Indonesia, MD; J. E. Giles, Cali, Colombia, ed.

8 THURSDAY Watch and pray, that ye enter not into temptation: the spirit indeed is

BA business administration	MD doctor
DDS dentist	med. medical
ed. education	pub. publications
ev. evangelism	ret. retired
GWC Good Will Center	RN nurse
Ind. Indian	soc. social worker
JR juvenile rehabilitation	Sp. kg. Spanish kindergarten
MA missionary associate	Sp. sp. Spanish-speaking
MC mission center	° furlough

willing, but the flesh is weak Matt 26:41
(read vv. 36-46).

The Paul S. Moodys are preparing to return in May to their field of service in Thailand. They ask our prayer as they face the task of moving and the pain of separation from loved ones. "The Lord has been good," Mrs. Moody said. "Things do work out right. Our daughter Joyce whom we leave here in school will come to visit us in two years and when she returns, our other daughter Nancy will come back with her also to enter college." *Pray for missionary families whose children are in the USA in school.*

Pray for Mr. Moody, Mrs. V. O. McMillan, Jr., Japan, ev.; J. C. Quarles, Argentina-Uruguay, ret.; Mrs. C. T. Gunn, Cloutierville, La., French ev.; Evelyn Stanford, Panama City, Fla., GWC; Mrs. J. C. Willard, Austin, Tex., deaf ev.; W. R. Young, Zuni, N.M., Ind. ev.; Tennessee WMU annual meeting, Knoxville, 8-10*

9 FRIDAY Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God in Christ Jesus for you 1 Thess. 5:16-18, RSV (read vv. 14-23).

"Mexico City now has more than five million population. Sixteen thousand babies are born in this city every month. We have asked God that during the next five years we may witness the baptism of ten thousand new converts into Baptist churches in Mexico City. Have we asked too little? God grant that we have!" says missionary Mrs. Roy L. Lyon. *Pray that these and more will find the Saviour.*

Pray also for Mrs. J. A. Poe, Santa Catarina, P. W. Stouffer, Sao Paulo, Brazil, Mrs. M. R. Plunk, Argentina, C. R. Crowder, Nigeria, ev.; Mrs. H. C. Brent, San Antonio, Tex., Sp. kg.; Edward Davie, Atlanta, Ga., Negro ev.*

10 SATURDAY Evening, and morning, and at noon, will I pray, and cry aloud: and he

shall hear my voice Psalm 55:17 (read vv. 16-18,22).

"God alone is able to keep us, here or anywhere else," wrote Mrs. Walter A. Routh, Jr., following a fire in Dalat, Vietnam, which could have claimed the lives of a Southern Baptist missionary family.

"The Rondal Merrells discovered the fire in the bedroom of their sons, Rondal, Jr., four and a half, and Timothy two and a half. With the assistance of Mr. Routh, a Baptist neighbor, and the town's pump-type fire truck, the fire was extinguished in about two hours." *Pray earnestly for the physical and spiritual well-being of missionaries.*

Pray for Mr. Routh, M. J. Wright, Jr., Mrs. H. D. Griffin, Tokyo, Japan, R. W. Fields, Natanya, Israel, Mrs. E. L. Leftwich, Nigeria, Mrs. D. E. Mines, Argentina, Mrs. J. D. Luper, Fortaleza, Brazil, ev.; Mrs. J. D. Cave, Buenos Aires, Argentina, ed.; Diana Lay, Ghana, RN; Daniel Cantu, Junction, Mrs. David Espurvoa, Tex., Mrs. Robert Fricke, Miami, Fla., Sp. sp. ev.*

SUNDAY If any of you is in trouble let him pray. If anyone is flourishing let him sing praises James 5:13, Phillips (read vv. 13-18).

April 12-18 is designated as Jewish Fellowship Week. William B. Mitchell, in charge of Jewish work of our Home Mission Board urges us to witness to Jewish friends and neighbors. A Jewish army couple moved into a community and the baby was enrolled in the nursery at the Baptist church. The father went overseas. The mother began attending services and in six months she was baptized into the fellowship of the church. "Pray for my husband," she asks, "that he may accept Jesus as his Saviour."

Pray for this man and that we may find ways to make friends with Jews and win them to Jesus as Saviour.

Pray for Mrs. Abraham Wright, Ill., ret.; Mrs. C. S. Cadwallader, Jr., Guatemala, R. L. Locke, Owerri, Nigeria, Faye Tunmire, Cotonbato, Philippines, ev.; H. D. McCamey, Ibadan, Nigeria, DDS

12 MONDAY What am I to do? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also 1 Cor. 14:15, RSV (read vv. 14-20).

There was a time when the approach of summer brought anticipation of the enjoyment of fresh fruits and vegetables. Now we

God
at
Work

A Twelve-Mile Ride

Prepared by Mrs. R. E. Owens

DR. A. ADENIYI is the first Nigerian Baptist doctor to be engaged in Baptist medical work in Nigeria. He completed two years on the staff of Baptist Hospital, Ogbomoso, in February, 1965.

Son of a Baptist leader in Ogba, Kabba Province, Dr. Adeniyi attended Baptist Boys High School in Abeokuta.

"After high school I had a checkered career," he says. "Although it was my strong desire to have a university education, I had to go out to work because there were no financial resources available."

He became an agricultural assistant, then a railway clerk. Next, after training and qualifying as a laboratory technician, he worked with leprosy settlements in Nigeria's Eastern Region.

While there, he took the entrance examination to University College, Ibadan,

and passed. But he still faced financial difficulties. About this time he heard that two Southern Baptist missionaries were attending a meeting in the area. One of them, Dr. I. N. Patterson, had influenced him during high school days. The young Nigerian bicycled twelve miles to see him.

When Dr. Patterson learned of this young man's thwarted ambition he suggested that Baptists might sponsor him. "My application for help came through," Dr. Adeniyi says, "and I am forever grateful for riding those twelve miles!"

After studying at University College he then took medical training in London, where he won recognition in medicine. Returning to Nigeria in November, 1961, he did postgraduate work at University College Hospital for a year before joining the Baptist Hospital staff in Ogbomoso.

have these all the year, thanks to rapid transportation, refrigeration, and—migrant workers.

These people follow the crops from one end of our land to the other—picking beans, tomatoes, peaches, everything that must be harvested.

Mr. and Mrs. Bertis Fair bring them the good news of salvation. Vacation Bible schools for the children lead to revival serv-

ices for all, but the results are encouraging. *Pray for the Home Mission Board work with migrants.*

Pray for Mr. Fair, Ridgecrest, N. C.; Fred Ellis, N.M., Sp. sp. ev.; C. J. Kraus, Houma, La., French ev.

13 TUESDAY And the Lord said unto him, I have heard thy prayer and thy supplication,

Pray for Dr. Arthur Rutledge, executive secretary of the Home Mission Board, and Dr. Baker James Cauthen, executive secretary of the Foreign Mission Board.

that thou hast made before me 1 Kings 9:3 (read vv. 1-9).

Do you think quilting bees are out of style? Climb the steep mountainside surrounding the village of El Encinal, Honduras, with Leslie and Naomi Keyes and watch twelve Baptist women at work on twelve quilts. Nights are cold. The men must work outside and blankets cost too much. So quilts were the answer, and the women were learning to quilt—all but Senora Hirone who was opposed to the Baptist group. That's how it came about that the women actually made thirteen quilts—one for Senor Hirone.

"What happened next," Mr. Keyes says, "is almost too beautiful to describe. After the service Naomi gave him the quilt. Tears came to the mountaineer's eyes as he said, 'You really do love us, don't you? My neighbors say you don't but you do.' He added, 'Pray for my wife that she will see that Jesus loves her to.'" Pray for this woman.

Pray for Mrs. Keyes, T. E. Thurman, E. Pakistan, G. D. Herrington, Selangor, Malaysia, Betty Jane Hunt, Seoul, Korea, ev.; Mrs. A. C. Robinson, Taiwan, MA; Mrs. R. F. Elder, Argentina, ret.; Camara Pastor, Jose Saenz, Hidalgo, Tex., Sp. sp. ev.; Florida WMU annual meeting, Jacksonville, 13-14; Kentucky WMU annual meeting, Harrodsburg, 13-15

14 WEDNESDAY The Lord hath heard my supplication; The Lord will receive my prayer Psalm 6:9 (read vv. 1-10).

The W. C. Parkers, along with other missionaries in Panama, felt it best to leave the country during troubled times last year. But they are back now and report the opening of new work, and are making plans for the future.

One of the Baptist churches in Santa Clara is called "Las Buenas Neuvas," which means The Good News. Isn't that a good name? Mrs. Parker (Jane) said, "What a joy it has been to watch Christians grow in Christ." She also reported a Sunbeam Band, a GA, RA, and a WMS in which every woman of the church was a member!

Pray for Mrs. Parker, Mrs. C. W. Shaw, Rhodesia, Rita Duke, Taipei, Taiwan, ev.; Mrs. G. A. Bowdler, Sr., Argentina, ret.; Louisiana WMU annual meeting, Shreveport, 14-15

15 THURSDAY Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints Eph. 6:18, RSV (read vv. 10-18).

Robert C. Covington and his wife Gerry work in Singapore, in the newly formed country of Malaysia. They are part of a staff of 40 missionaries in a country of 10 million people! Needless to say, there are urgent needs for more missionaries. There is also need for more pastors. There are large areas which have not been entered with the gospel. Pray that as the Lord calls young people in this country and in Malaysia they will respond.

Pray for Mr. Covington, R. E. Beatty, Bulawayo, Rhodesia, D. R. Kammerdiener, Cali, Colombia, ev.; Edna E. Teal, China, ret.; Mrs. G. W. Thomas, Oakland, Calif., deaf ev.; Indiana WMU annual meeting, Indianapolis, 15-16

16 FRIDAY First of all then, I am urging that supplications, prayers, intercessions, and thanksgivings be offered regularly for all men; for kings and all who are in authority, in order that we may lead a tranquil and peaceful life in all godliness and gravity 1 Tim. 2:1-2, Montgomery (read vv. 1-7).

Senorita Elva Chavez is recording secretary of the Cuban WMU. She helps in the WMU office and sometimes visits in churches to encourage them in WMU work. She is a member of Calvary Church in Havana. Our prayer and concern must continue for Cuban Baptists. Dr. and Mrs. Herbert Caudill were in this country for several months recently for surgery on Dr. Caudill's eye. They report that there are many opportunities for witnessing in Cuba, and are particularly pleased that there are twelve new students at the seminary this year.

Pray for Miss Chavez, Mrs. Reinaldo Medina, Pinar del Rio, Cuba, M. L. McKay, Anchorage, Alaska, ev.; A. H. Foster, Albany, La., migrant ev.; Mrs. Madaleine Roddy, Riverside, Calif., deaf ev.; E. M. Toddwell, Albuquerque, N.M., GWC; E. B. Dwyer, Fukuoka, Japan, Darline Elliott, Crea Ridenour, Cali, Colombia, ed.; Mrs. J. L. Riffe, Teresopolis, Brazil, Mrs. C. W. Wiggs, Korea, ev.



Hallelujah! Christ Is Risen

*"He who on the cross a ransom
For the world's salvation bled,
Jesus Christ the King of glory
Now is risen from the dead."*

—Christopher Wordsworth

Shall we make the words of Isaac Watts
our response at this glad April season?

*"Love so amazing, so divine,
Demands my soul, my life, my all."*

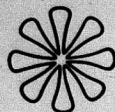
FORECASTER

Planned by Margaret Bruce and Elaine Dickson

April 1965

Volume 8 Number 7

1



Dear President

Do you have the habit of reading *Royal Service* regularly? Recently a letter came from a seventy-eight-year-old woman saying she would have to cancel her subscription to *Royal Service* for she has cataracts and finds it difficult to read. She has been reading *Royal Service* for nearly 40 years and thinks it gets better every year.

How grateful we should be to have good eyesight and to be able to read. This month you will want to read Mrs. John Hamilton's article, "World at Our Hearth." Scout around and see if there are overseas students studying in the university near you. There will be many International Student Conferences held over Easter weekend. Pray for these students as some of them confront Christianity for the first time. Use every opportunity you have to witness to those who have come to our country from all parts of the world to study, to work, to sight-see, or for other reasons.

Read the article, "We Profited from Using the Church Program Guidebook." More and more you will be reading about the Church Council and your responsibility for planning with the Council; for setting church goals and for leading your organizations to perform the WMU tasks.

April is the month for midyear progress reports. Perhaps you will recall the suggestions given last month for improving reports. Will you have an Honor WMU in your church this year?

This month has several emphases: Life Commitment Sunday, April 11, Jewish Fellowship Week, April 12-18, Church Membership Study Week, April 19-23.



This month we begin the study of a new book, *Go Home and Tell* by Bertha Smith (pa. \$1.25, cl. \$2.75 from Baptist Book Stores; Teacher's Helps, 25c from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores). The book will be a blessing to those who read it and seek to discover the power of prayer.

It is only three months until Glorieta WMU Conference. Will you and other leaders in your organization take advantage of this opportunity for becoming better informed WMU workers? The Glorieta WMU Conference is July 22-28; the Ridgecrest WMU Conference is August 12-18. Encourage YWA leaders and members to attend the YWA Conference at Glorieta, July 29-August 4. Each of these weeks will have high inspirational hours which will increase your missionary concern and zeal.



Dear Circle Chairman

This month we begin a new unit of study in circles. The theme for this first quarter is "The Home in Missionary Education." The purpose of the unit is to help women use their homes as centers of missionary influence, beginning in the lives of family members and extending to all the world. This month our topic is "The Home: Building Missionary Concepts." In May it will be "The Home: Expressing Missionary Concern," and in June, "The Home: Relating to World Missions."

If you do not use these circle programs, you will be studying the new book, *Go Home and Tell* by Bertha Smith (pa. \$1.25, cl. \$2.75 from Baptist Book Stores; Teacher's Helps, 25c from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores). As you already know, each WMS has the privilege of deciding whether mission study

will be in circles or all together in the society. If the book is not taught in your circle, urge every member to attend the WMS class. You will also encourage members to read the book. It will be a blessing to them and help them deepen their prayer lives.

It is time to begin planning for the summer months. Circle one of the following weeks on your calendar and plan to attend Glorieta WMU Conference, July 22-28, or Ridgecrest WMU Conference, August 12-18. These weeks offer intensive training in WMU methods, Bible study, missionary messages, and good Christian fellowship.

For reservations write to:
Dr. E. A. Herron, Manager
Glorieta Baptist Assembly
Glorieta, New Mexico
or
Mr. Willard K. Weeks, Manager
Ridgecrest Baptist Assembly
Ridgecrest, North Carolina

Promotional Features

AT YOUR MEETINGS

GENERAL • by JUNE WHITLOW, WMS Director, Georgia

Enlistment and Mission Study

As a woman's thoughts turn to fashions during the spring, use the

fashion festival idea to present the society's enlistment and mission study plans. With appropriate back-

ground music, enlistment chairman enters and as narrator reads:

Stepping into the spotlight is _____ donned in rain _____ (name of model)

apparel. Torrents of excuses fall upon her as she seeks to bring others into the growing experience of missionary endeavor, and storms of opposition descend; but a continuing program of personal contacts must be carried on if prospects are to become members. (Additional material for narration may be found in chapter 8, WMS Manual. Have names of prospects written on small pieces of paper and allow time for enlistment chairman to give a name to members who will make a personal visit and offer to bring the prospect to the next WMS meeting.) With the flick of the finger her umbrella is up, and _____ is on her way _____ (name of model)

to enlist the nonmember. (Exit) _____, wearing a _____ (Name of model)

beautiful Chinese costume, sees the world as the world must be seen in its nearness and its farness. Going the gamut of gleaming colors, this outfit exemplifies the people of the world—"rich people, poor people, educated people, primitive people, suffering people, people of all colors and races and creeds, lost people, saved people, called people who minister to their own or who serve as missionaries among different cultures."

She will be made aware of a lost and confused world where Jesus is not known as she studies the book, *Go Home and Tell* by Bertha Smith, in which this gracious lady recalls her years of mission service in China and Taiwan, and relates experiences during the great Shantung Revival of the 1920's. (Announce plans for the study of this

book, available from Baptist Book Stores, price pa. \$1.25, cl. \$2.75.) (Exit)

These creations have been designed especially for you by Woman's Missionary Union.

Community Missions

Six months have passed and this is an excellent time for a community missions checkup! Provide each woman with pencil and paper and ask her to list specific things she has done during this period of time as a Christian witness. Give women opportunity to share experiences, assuring them the purpose is not to embarrass anyone, but rather an attempt to involve all members in active participation.

Use the following acoustic on a poster, accordion-fold chart, or chalkboard and give April community missions plans.

Be
A
ware
P
rayerful
R
adiant
I
nterested
L
oyal

Lead each woman to view herself as a witness and realize that she must be aware of needs, prayerful in meeting these needs, radiant in spirit, interested in souls of individuals, and loyal to Christ and to her church as she ministers to others through community missions activities.

CIRCLE •

by MRS. SAM DUNBAR, JR.,
Louisiana

Sharing Experiences in Community Missions

A convincing testimony from a circle member concerning her current experiences in community missions will lead others to think, "I can do that too!" A personal account of a soul-winning experience . . . an encounter with international students . . . the results of tract distribution . . . the use of alcohol education material . . . will lead other circle members to participate in community missions.

To vary the presentation, stand on a table several paper dolls cut from a catalog and mounted on cardboard. Have the testimonies read from behind a screen, as if the dolls were talking among themselves.

Attending Midweek Prayer Service

Midweek prayer service is for everyone, young and old alike. Illustrate this point dramatically by "becoming" three different persons as you give your announcement.

(1) Don a shawl, old-fashioned rimless glasses, and carry a walking cane as you tell of the comfort and assurance that comes from regular attendance at prayer meeting. As you remove these props, (2) put on horn-rimmed glasses and hold in your hand a note pad and pencil as you become the busy working woman or the "executive" mother of several older children. Stress the importance of midweek prayer service as a time of recharging with spiritual power. Then, remove these props and (3) pick up

a doll wrapped in a blanket and "feed" it from a bottle as you mention the hurried, harried life of a young mother. Suggest that prayer meeting is the link between the two Sundays when we are faced afresh, through prayer, with God's plan for our lives. Yes, midweek prayer service is for everyone.

Preview of May General Program

The WMS program for May is "The Book That Lives." Its purpose is to show the place of the Bible and the power of God's Word in world missions. Here is an idea to use in previewing the program for circle members.

Cut out small Bibles and on them print, "The Book That Lives." As they are distributed, quote some of your favorite Scripture verses and tell why the Bible lives in your life. Invite circle members to attend the WMS meeting to discover the power of God's Word in missions.



Current COMMENTS

Enlistment Visitation Techniques

Personal contact is the best way to enlist WMS members and a thorough understanding of the purposes and plans of WMS is excellent preparation for those making the contacts.

There are several things to keep in mind when planning for enlistment visitation. The names and addresses of prospects must be current. As much information as is available concerning each prospect should be given to the visitors. Enlistment visitation should be regular, weekly or monthly. If the church has an established time for enlistment visitation, WMS visitation may be held in connection with it.

Here are some reminders for the visitor:

1. Pray for guidance of the Holy Spirit
2. Dress appropriately
3. Recognize potential of person to be visited
4. Explain purpose of WMS, what it can mean to members and what members can mean to the organization
5. Share personal experiences of what WMS means to you
6. Leave WMS materials with prospect (*Royal Service* and leaflet, "Our Church Wants You in WMS," or "Traveling." The leaflets are free and may be ordered from your state WMU office.)
7. Tell something about the leadership of WMS in your church.
8. Give plans for next meeting

9. Invite prospect to go with you
10. Follow up visit and make plans for taking prospect with you to the meeting

Use Enlistment Materials

WMU Enlistment Week Pamphlet, 10¢

This pamphlet gives the purpose of WMU Enlistment Week which is a concerted, co-operative endeavor to unite all WMU organizations in intensive enlistment efforts. It gives detailed information regarding the duties of those responsible for the week and clearly outlines the planning, preparation, and procedure during enlistment week.

WMU Enlistment Survey Card (buff), 50 for 35¢; 100 for 60¢ (packaged only as listed)

This card is to be used in making the survey which is a part of WMU Enlistment Week.

A Shadow in the Doorway, 10¢

This playlet has six characters and a narrator. The enlistment chairman visits five unenlisted women who are typical, in an effort to reach them for WMS.

WMS Enlistment Survey Card, 50 for 35¢; 100 for 60¢ (packaged only as listed)

This card is for use in WMS and may be used any time there is a need for an enlistment survey.

Note Paper and Envelopes with WMU emblem, box of 25, \$1.00

A personal note written to the prospect can be a most effective enlistment technique. Use this note paper to urge women to join WMS.

Membership Folder, containing abbreviated statement of Aims for

Advancement, 15¢ dozen (packaged only as listed)

Doorknob Calling Card, 2¢ each; \$1.60 for 100

This attractive card is to use when visiting prospects who are not at home. Leaving the little "Sorry to miss seeing you" card hanging on the doorknob creates a friendly feeling for WMS.

Interest-Talent Card 10 for 10¢

This card is designed to enlist members in full participation in WMS by discovering their interest and talents. This guides officers and chairmen in using women where they can best serve.

Invitation Card, 15¢ dozen; 65¢ for 100

These cards may be used to invite prospective members and to announce the date and place of meetings.

(Order priced materials listed above from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores.)

Our Church Wants You in WMS

This leaflet is free from your state WMU office and states briefly what WMS means to a woman, what WMS does for the church, the community, and world missions.

Traveling

This enlistment leaflet invites a woman to travel by missionary programs, mission study, and other interesting experiences in WMS.

Free from state WMU office.

Use of Classification Slip

The classification slip should be on hand at every WMS meeting. If

there are visitors or new members at the meeting the classification slip can provide such information as: name, address, phone number, church member, age group, preference of time for circle and society meetings, whether or not there are children of Sunbeam Nursery age, and whether or not the visitor or new member has previously been enrolled in WMS.

In addition to this information there is space for assignment to a circle and society.

These classification slips are 10¢ a pad (25 to a pad). Order from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or Baptist Book Stores.

Resources for Studying

Go Home and Tell

The mission study book suggested for this quarter is *Go Home and Tell* by Bertha Smith, price, pa. \$1.25, cl. \$2.75. Teacher's Helps may be secured from Woman's Missionary Union, 600 No. 20th St., Birmingham, Ala. 35203, or from Baptist Book Stores, for 25¢.

Order these free materials from Dept. of Missionary Education and Promotion, Foreign Mission Board, Richmond, Va. 23230 (allow six weeks for delivery): "Know Your Baptist Missions — The Orient," "Ready Response in Taiwan," and "Area Map: the Orient."

The following books provide excellent background for the study: *New Frontiers in an Old World* by Winston Crawley, 85¢; *Fragrant Harbor* by Jaxie Short, 85¢.

(All priced materials can be ordered from Baptist Book Stores.)

SPICING YOUR PROGRAM

GENERAL •

Use a large map or globe as an interest center. Attach a streamer to it with the words, "What in the world are Baptists doing?" Have program participants dress in national costumes to illustrate the international nature of the Baptist World Alliance. During the singing of the closing hymn, "Blest Be the Tie," those on program may join hands in a semicircle, suggesting the unity of fellowship in the Alliance.

Consider making a program cover. It could be round in shape, with lines and continents sketched in. Fold it and write across one half the question used in the interest center.

Are members of your society subscribers to *The Baptist World*, monthly publication of the Baptist World Alliance? The price is \$1.50 yearly, or \$1.00 in clubs of ten or more.

The Baptist World Alliance also has available a Baptist World Congress study book. This is a book of background information about the program of the Eleventh Baptist World Congress to be held in Miami Beach, June 25-30, 1965. Single copies are 50¢ each; lots of five or more are 40¢ each.

A filmstrip, *Baptist World Alliance 1965*, features Baptist life in all parts of the world and has been produced to promote attendance at the Eleventh Baptist World Congress, Miami Beach, June 25-30. The filmstrip, a 59-frame series in full color, is priced at \$3.50 and may be ordered from Baptist Book Stores or from the Alliance offices, 1628 Sixteenth St., N.W., Washing-

ton, D. C. 20009.

—MRS. LOUIS L. DABNEY,
Alabama

CIRCLE •

Are you weary of assigning "parts" to your circle members and then having them either read the *Royal Service* or simply parrot back the material? Purchase *A Primer for Teachers and Leaders* by Leroy Ford, \$1.50 from Baptist Book Stores. Study it and adventure a bit with your group. It will help you with all three programs this quarter: the program for next month is planned to use a combination of role playing and the case study. The following month another group study technique has been suggested. Questions are used after each part of the program to stimulate discussion. These are fashioned to bring into participation each member of the circle.

Aim always to get every woman present personally involved in the learning experience. The good question is a real aid in stimulating response. Avoid questions that may be answered simply with a "yes" or a "no."

Try appointing a "listening-reporter" at your meeting. This could be a new member or a visitor. Provide her with paper and pencil. Ask her to jot down ideas that are worth thinking about when the members go home. She might record ideas that she thinks circle members could share with their families. At the conclusion of the discussion, let her read aloud her list.

—ALICE DAWSON CHEAVENS,
Texas

17 SATURDAY Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness Psalm 143:1 (read vv. 1-12).

A Home Mission Board's ministry in our cities is carried on in a splendid way through Good Will Centers. People out of reach of churches or kept by poverty, language, or other barriers from attending churches are reached with the gospel by this definite, organized effort in centers. Miss Cora Anne Davis, in Lexington, Kentucky, is an enthusiastic and dedicated Good Will Center worker. Pray for her.

Pray for Miss Davis; Mrs. Roy Muncey, Colo., Ind. ev.; Mrs. C. E. Perez, Havana, Cuba, ev.; Johnny Wang, San Jose, Calif., Chinese ev.; F. A. Hooper, III, Jerusalem, Israel, H. L. Shoemaker, Santo Domingo, Dominican Republic, H. R. Watson, Manila, Philippines, ev.

SUNDAY And they worshipped him, and returned to Jerusalem with great joy: And were continually at the temple, praising and blessing God Luke 24:52-53 (read vv. 44-53).

On this Easter Sunday our thoughts turn to the land where Jesus lived, and died, and rose from the dead. We are grateful for the witnesses to this good news now serving in Jordan, Lebanon, Israel, and Gaza, and recently in Yemen.

Mrs. David King serves with her husband in Beirut, Lebanon. A country-wide revival was held there last fall planned by the Lebanon Baptist Convention. Will you not stretch forth hands of prayer for conservation of the results of this revival? Praise God and pray also for the expansion of the work in the Middle East to Yemen, with the opening of a medical clinic in Taiz by Dr. James M. Young, Jr., transferred with his family from Gaza. Pray for Mrs. King and for her husband whose work is in the seminary in Beirut.

Pray also for Mrs. R. B. Wolfard, Rio de Janeiro, Brazil, ev.; Mildred Plache, Mamou, La., French ev.; C. S. Pena, Sonora, Tex., Sp. ev.

19 MONDAY—If my people who are called by my name humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and heal their land 2 Chron. 7:14, RSV (read vv. 12-22).

The Armstrong Memorial Training School in Rome, Italy, has great influence in Baptist life in that country, as it prepares young women for Christian service. Virginia Wingo and one of her teachers reflect some of their joyful consecration as they report on a visit to a town, San Vito. The young evangelist took advantage of their visit to see people who had not been coming to the services. Two families were those of girls who had attended a summer course in the school. With much love and tact the pastor sought to bring the straying sheep back into the fold. Pray for this school.

Pray for Miss Wingo, Mrs. E. G. Berry,* Brazil, ed.; Mrs. C. R. Bumpus, Rio de Janeiro, Brazil, ev.; Edmon Burgher, Jr., Los Angeles, Calif., Russian ev.; E. R. Hill, N.M., Mrs. A. M. Lugo, Sterling, Ill., Sp. sp. ev.; Mrs. S. T. Mayo, Ga., ret.

20 TUESDAY And this is the confidence which we have in him, that if we ask anything according to his will he hears us 1 John 5:14, RSV (read vv. 10-15).

The Baptist hospital in Ascuncion, Paraguay, was dedicated in 1953. It ministers to ten thousand outpatients and almost fifteen hundred inpatients each year and is one of the most effective witnesses to Christ in the country.

The Villa Morra Church meets in the hospital chapel. Students from the Bible Institute take classes in hospital visitation. The chaplain finds opportunities to minister not only to the patients and their families, but to the hospital staff. Beverly Lutz is a missionary at this hospital; pray for her.

Pray for Miss Lutz; Mrs. S. P. Mireles, Tex., ret.

21 WEDNESDAY I will bless the Lord at all times: his praise shall continually be in my mouth Psalm 34:1 (read vv. 1-8).

Mary Neal Morgan writes from Japan, "I am excited about starting a new mission for Osaka Baptist Church in Takatsuki, a suburban city to Osaka, about 233,000 population. Since it is on a super highway and on two train lines there are thousands of people who live there or pass through going to smaller towns. These are many prospects for our new mission. I hope by the end of the year to have the names of hundreds of prospects. Pray for me, and for those who go from the Osaka church to help in this mission."

Pray for Miss Morgan, Elizabeth T. Wat-

kins, Yahatahama-Shi, Japan, Letha M. Saunders, Sao Paulo, Mrs. J. S. Oliver, Belem, Brazil, ev.; Mrs. Victor Koon, Honolulu, Hawaii, Mrs. E. W. Nelson, Santiago, Chile, ed.; Rose Marlowe, China-Japan, ret.; Mrs. P. S. Moody,* Thailand, RN; Ivory James, Shaw, Miss., Negro ev.; Mrs. L. E. Johns, Casa Grande, Ariz., Ind. ev.; Douglas Pringle, Park View, N.M., Rudolph Ramirez, Falfurrias, Tex., Sp. sp. ev.

22 THURSDAY Praise be to God for giving us every possible spiritual benefit in Christ! For consider what He has done—before the foundation of the world He chose us to become, in Christ, His holy and blameless children living within His constant care Eph. 1:3, Phillips (read vv. 1-12).

Mrs. Urban L. Green is a registered nurse Joinkrama, Nigeria, where there are many people still held in the bondage of fear. On one occasion the missionary received a gift of a live chicken from the people in a village. "We staked the rooster at the back door," Mr. Green reports. "That evening when we returned from the service a big python was squeezing the chicken to death. The villagers would not let the snake be killed. 'It is our god,' they said." Pray for these fearful people. Pray for Mrs. Green; Mrs. W. W. Logan, Enugu, Nigeria, Mrs. W. H. Parkman, Manila, Philippines, Mrs. C. S. Boatwright, Sendai, Japan, ev.; Ismael Negrin, Miami, Fla., Sp. sp. ev.; A. Pucciarelli, Fla., ret.; John Tollison, N.Y., superintendent of missions

23 FRIDAY Let every thing that hath breath praise the Lord. Praise ye the Lord Psalm 150:6 (read Psalm 150).

Rev. and Mrs. Harold Heiney write from the Indian Mission in Hammon, Oklahoma: "During our revival a woman came to our house saying she was burdened and couldn't carry her load any longer. We talked with her about Jesus who invites us to cast our burden on him, and then we prayed with her. She began to say with great feeling, 'Eho, Eho!' which means thank you, thank you. She was a very different person after that. Instead of being full of hate she tells everyone how happy she is, and that she is sorry for being so bad. Now her concern is for her son-in-law and her husband." Pray for them.

Pray for Mr. Heiney; F. L. Hawkins, Jr., Sao Paulo, Brazil, pub.; J. L. Smith, Kediri, Indonesia, ev.; S. G. Rankin, Kowloon, Hong Kong, MD; M. F. Moorhead, Tokyo, Japan, Mrs. B. H. Welmaker,* Colombia, ed.

24 SATURDAY By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name Heb. 13:15 (read vv. 9-16).

"These are times of change. Nationalistic and tribal feelings make the work in Nigeria extremely difficult at times. Pray for the committed Christians that their spirit of love, joy, peace, and meekness can be felt that He might be made known," write the W. J. Williams from Eku. Dr. Williams reports that the Baptist hospital there trains nurses for five other hospitals. Senior students go to Abeokuta for special training in Neuro-Psychiatric Center. Let us praise God for this splendid work.

Pray for Dr. Williams*; Lena V. Lair, Ife, Nigeria, W. C. Hunker, Taipei, Taiwan, J. R. Estes, Switzerland, ed.; Mrs. D. M. Knapp, Dar es Salaam, Tanzania, M. T. Lineberger, Sr., Argentina, Mrs. J. W. Carney, Dacca, E. Pakistan, P. S. C. Smith, Ajloun, Jordan, Mrs. E. C. Smith,* Indonesia, Blanche V. Simpson, Brazil, A. E. Corugedo, Matanzas, Cuba, ev.; N. H. Eudaly, El Paso, Tex., pub.

SUNDAY I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High Psalm 9:2 (read vv. 1-11).

Being a teaching principal of a school on a fruit ranch in California was no easy job. Migrants came, worked until they could get enough money to move on, and left. But Marion Reneau became interested in the children and longed to do something to help them hear the gospel of Christ. A vacation Bible school helped, and decisions were made and Marion found himself "called" to help children like these. Later as a pastor he served as chaplain in a detention home and twelve boys and girls accepted Christ that year. In 1963 Marion Reneau was appointed by our Home Mission Board to Seattle, Washington, to be in charge of juvenile rehabilitation work there. Pray for him.

Pray for Mr. Reneau; Mrs. A. C. Castillo, Sinton, Tex., Sp. sp. ev.; Lawrence Stanley, Phoenix, Ariz., Chinese ev.; Mrs. Atilio Rivera, San Blas, Panama, Marcos Rodriguez, Havana, Cuba, Mrs. D. C. Jones, Seoul, Korea, Mrs. A. B. Scull, Palembang, Indonesia, Mrs. M. A. Mobley, Japan, Mrs. H. P. Reeves,* Thailand, M. J. Ledbetter, Solola, Guatemala, Mrs. D. J. Richards, Maceio, Brazil, ev.

26 MONDAY "In solemn truth I tell you that if you have faith and never doubt you

will not only do what has been done to the fig tree, but even if you say to this mountain, 'Up, cast yourself into the sea!' it shall be done; and everything that you ask for in your prayers you shall have, if you believe" Matt. 21:21-22, Montgomery (read vv. 18-22).

Hong Kong was hit by three typhoons in 1963. One of them took 34 lives and did incalculable damage to property, report the Hobson Sinclairs. No Baptists were hurt and Baptist property received little damage. Dr. Sinclair is a dentist in Kowloon, Hong Kong.

The Baptist hospital there has added a medical social worker, Mrs. Shirley M. Chu to work with patients referred to her by the hospital chaplain and doctors. Pray for the work of this hospital staff in over-crowded Hong Kong.

Pray for Dr. Sinclair; E. C. Smith,* Indonesia, R. G. Register, Jr., Middle East, J. D. Ratliff, Peru, ev.; Mrs. A. S. Patterson, Nigeria, ret.; Mrs. D. E. Kendall, Broken Hill, Zambia, RN; L. G. Fielder, Fukuoka, Japan, ed.; Merna Jean Hocum, Brazil, soc.

27 TUESDAY Bless the Lord, O my soul: and all that is within me, bless his holy name Psalm 103:1 (read Psalm 103).

The James Stertz are at home on medical furlough but expect to return to Germany where Dr. Stertz serves as district missionary to twenty or more English-language churches. For the most part, American military personnel form the congregations of these churches and they call and support their own pastors. There is a good relationship between these English-language churches and the German Baptist churches in the areas. Sometimes an English church uses a German church building and sometimes it is the other way around. Pray for the Stertz family.

Pray for Mr. Stertz*, J. T. Lochridge, Manila, Philippines, ev.

28 WEDNESDAY Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing Rev. 5:12 (read vv. 6-14).

Brazil: Seventy-nine members of Young Woman's Auxiliary, in the state of Rio de Janeiro, Brazil, attended a three-day house party at the new state Baptist encampment grounds. Twelve committed their lives to Christ at the close. Mrs. Harold E. Renfrow is YWA leader for the state. Pray for her and these young women.

Pray for Mrs. Renfrow; Sarah Frances Diaz, Granite City, Ill., GWC; M. L. Pratt, D.C.,

MC; Mrs. Leoncio Veguilla, Las Villas, Cuba, ev.

29 THURSDAY As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen Luke 19:37, RSV (read vv. 28-40).

Arthur Westrup in Robstown, Texas, reported a total attendance of 3,600 in their evangelistic campaign which featured Carlos Paredes an evangelist and The University of Corpus Christi quartet as singers. Services were held in a tent with a seating capacity of 400, which failed to accommodate the crowds. There were 560 decisions made by those who came forward, 74 professions of faith and 110 reconsecrations. Rejoice in these victories for the Lord.

Pray for Mr. Westrup; Colleen Crowley, Memphis, Tenn., GWC; Victor Kaneubbe, Farmington, N.M., Ind. ev.; T. L. Pfeifer, Alexandria, La., Negro ev.; Mrs. L. C. Quarles, Argentina, ret.; Cathryn L. Smith, Recife, D. J. Richards, Maceio, Brazil, M. R. Ford, Ecuador, R. D. Hardy,* Japan, ev.; Rosemary Limbert, Kokura, Japan, Onis Vineyard, Recife, Brazil, ed.

30 FRIDAY I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore Psalm 86:12 (read vv. 8-13).

"We do not know what will be the outcome of the complicated conflicts in evidence throughout this little nation (Vietnam)," writes a missionary. "In spite of strife, resentment, hate, and bloodshed, or maybe because of them, we find many people ready to hear the gospel.

"As we think of the harvest around us and the fact that young and old Vietnamese Buddhists are burning themselves in behalf of their religious convictions, we keep praying that God will call many Baptists of America to this country, not to burn themselves to death but to offer themselves as burning evangelists, that the lost masses may be saved. Pray for Mrs. W. A. Routh, Jr., and her family as they witness today in Dalat, Vietnam.

Pray also for Mrs. W. H. Cain, Guadeloupe, French West Indies, Mrs. R. A. Fowler,* Brazil, Mrs. P. H. Hill,* Nigeria, ev.; Sarah Lou Henley, Agbor, Nigeria, ed.; T. S. Adkins, Kowloon, Hong Kong, BA; T. L. Pfeifer, Alexandria, La., Negro ev.

CIRCLE PROGRAM

OR FOR SECOND WMS MEETING

MISSION STUDY BOOK

*Go Home and Tell**
by Bertha Smith

Make plans to have this book
taught in circle or society. This
book may be substituted for
circle program.

The Home: Building Missionary Concepts

by Alice Dawson Cheavens

OUTLINE for MEETING

Circle Chairman in Charge

Call to Prayer (read Scripture passage,
giving missionary information, and
praying for missionaries)

Song (choose one appropriate to Scrip-
ture passage)

Business Period

Promotional Features (see Forecaster)

Program Chairman in Charge
Program or Mission Study

INTRODUCTION

This is the first of three programs de-
signed to help you use your home as a
center of missionary influence, beginning
in the lives of family members and extend-
ing to the importance of your role and
how you can help build missionary con-
cepts in family members. The second will

deal with ways these concepts can be trans-
lated into missionary actions, especially in
personal relationships. The third will ex-
plore how horizons may be stretched to
embrace the whole world.

THE HOME and CONCEPTS

Webster's New International Dictionary
defines concept as a thought or opinion.
Then, interestingly, it adds that a concept
is a mental image of an action. When we
speak of missionary concepts, we mean
what is thought and felt about missions,
but we also mean what is evoked in the
mind's eye of people in action when the
word *missions* is used.

How important is the home in building
Christian missionary concepts? How im-
portant is the home in building all Chris-
tian concepts? We could as well ask, how
important is breathing. The child, the
adolescent, the mature adult can no more
be divorced from his emotional, intellec-
tual, social, spiritual environment than he
can from the physical atmosphere that sur-

rounds him. The home encloses all those
within its shared walls in common expe-
riences that mold or modify each mem-
ber's life.

Even when experiences are not con-
sciously entered into, they leave indelible
imprint. Long ago an educator said, "Give
me a child until he is five, and then I care
not what you do with him." Obviously he
was right when we observe how a child
learns to speak his home's language, and
more significantly, to perform in deeds his
family's value system. Yet all the time the
child is mimicking words and actions be-
cause he is learning, he has little or no
conscious control of the process. No matter
—he learns. Not only then as a child, but
later as an adult he carries the home's ac-
cents of speech and the accents of attitudes
and beliefs.

It is obvious that if you speak only Eng-
lish in your home, your child will not
grow up speaking German. It should be
equally obvious that if you consistently
and conscientiously carry out the privileges
and responsibilities of a citizen in a de-
mocracy, your child will, with no other
example, hardly grow up into a card-
carrying Communist. In more subtle ways
the child becomes a mirror of his adult
world. Who of us has not heard a child
use the word "nigger"? He betrays that he
learned incorrectly to pronounce the noun
Negro; but worse, he has learned perhaps
unconsciously to express the family's dis-
regard for the feelings of another human
being.

This is not to say, however, that the
child is the only learner in the home.
Who of us has not changed a mode of
thinking, a way of acting because of the
stresses and tensions of family living? More-
over, we who believe in the power of the
Holy Spirit to effect radical change in the
minds and hearts of persons cannot hold
that the development of the human per-
sonality is a curtain rung down at any age.
Grandparents can learn. Some do because
they are taught by grandchildren.

An old Baptist preacher lay dying. As he

recalled his long years of ministry, he spoke
of mistakes and victories. He told of how
his grandson came home from Korea to tell
of two fine friends he had made in the serv-
ice—one of them a Negro, the other a
Latin-American. The preacher said he look-
ed at his blue-eyed, fair-haired young grand-
son and began to rethink forty years of
preaching God's love for all mankind. He
came to understand that he had never really
demonstrated that he accepted persons who
were not white, American, and Baptist like
himself as God's beloved.

(Discussion: Ask circle members to recall
significant attitudes and beliefs that they
hold as adults which they recognize are the
direct result of parental concepts. Ask one
or more to share an experience within the
home that has affected their life in a mean-
ingful way.)

BUILDING MISSIONARY CONCEPTS

Granted that the home is a significant
learning ground for missionary concepts,
let us begin to think in specific terms how
best to go about building those concepts.

It has become a truism to say that more
religion is *caught* than is ever *taught*. Just
so we may say more missionary zeal is

Program Chairman: Look specifically at
this program. You may wish to use a flip
chart. Write each question below on a
separate page so that it may easily be
read. After each question has been ex-
plored by discussion and sharing of ex-
periences, summarize answers by record-
ing clue words or phrases on chart pages.
Lead circle members to ask and begin to
answer these questions:

1. What does it matter what I think
about missions?
2. How do I communicate what I think
to members of my family?
3. How may I enlarge my thinking and
my family's thinking about missions?

*Order *Go Home and Tell*, Smith, pa. \$1.25, cl.
\$2.75, from Baptist Book Stores; Teacher's Helps,
25¢, from Baptist Book Stores and Woman's Mis-
sionary Union, 600 No. 20th St., Birmingham, Ala.
35203.

caught than is ever taught. This being so, who will be the infector?

1. YOU, A MISSIONARY. Are you so committed to missions that your commitment is contagious? If you would arouse any kind of real response on the part of your family, you must first of all be wholly responsive to missions yourself. Lip service won't do. Your concern must be genuine or it will betray you into ineffectualness.

Your concern must also be consistent. Next month we shall say more of translating concepts into acts, but first of all, you must recognize the necessity of being a missionary as well as talking about missions in the abstract.

A young missionary from Pakistan speaking at Atlantic City at the Southern Baptist Convention said, "I found it was far easier to go than it was to be a missionary."

Most of us know precisely what she meant. We often believe we are really concerned for the sick, the lonely, the deprived. Yet the days slip by and we are too busy to sit an hour and listen to the wandering sentences of the old in the rest home. We "forget" to invite the international student on the nearby campus to our home. What we don't do speaks louder than what we say.

(Discussion: Lead circle members to explore specific areas in which they may express their missionary concern in action. Lead members to identify reasons for gaps between words and deeds in their own commitment. Continue discussion with sharing of experiences in which the whole family has shared in what was first one member's sole concern.)

2. YOU, A BIBLE STUDENT. Missions was not an idea that sprang full grown from the mind of William Carey. Nor is missions a scheme conceived by Southern Baptists or any other Christian group. Missions was born in the heart of God. His Book makes very clear from the first through the last that God loves sinful, alienated, hurt, and sick men. He would bring them to Himself and he would use those who already know his love to be his spokesmen and coworkers.

The Bible has been called the command Book for the Christian. There he finds his marching orders. The Bible is more, for it tells the Christian what to say and do after he has marched. *(Briefly present some highlights of "Bible Study," page 28, and suggest that women read this section each month.)*

3. YOU, AND WORLD CONCERN. Knowledge of the world is a must for the missionary-minded. No real missionary was ever an isolationist, a recluse, a hermit. Rather he always finds himself right in the middle of things.

Ignorance is deplored by the truly missionary-committed. Rather, he uses every shred of information he can glean from newspaper, TV, radio, history, sociology, geography, psychology, and economics. He uses information to help him to understand what affects the lives of people everywhere. He is aware of what the needs are here in this country and throughout the world, and he tries to discover what strategy must be employed to meet those needs with God's saving power.

Why do Southern Baptists concentrate upon medical missions among Moslems? Why do we build schools in Nigeria? Why do we open a book store and art gallery in Israel and have literacy workshops in Texas?

Why do mental hospitals welcome volunteer workers who have taken orientation courses? The true missionary is prepared herself and makes prayerful study of ways to meet needs. She tries to match concern and commitment with deep understanding and discerning methods.

One pastor of one church for over twenty years has testified that his people have never once failed to meet needs when they have known what they were. The point is, they, like others, have not invariably known. Does your family?

Royal Service month after month informs its readers what is happening at home and abroad and relates those events and conditions to particular missionary opportunities. You can learn to read any newspaper

*
*How am I involved?**

JEWISH FELLOWSHIP WEEK

April 12-18, 1965

(Continued from Cover 3)

and swastika painting? Do we realize that Jews think that these evidences of misunderstanding and lack of appreciation are performed by "Christians," since they think all non-Jews are Christians? And that, as a consequence, they are driven further from Jesus Christ? Yes, supremely because she is a Christian, a Baptist woman is involved in Jewish Fellowship Week, in developing mutual appreciation and understanding!

or newsmagazine with the same perspective of the missionary editor. Supplement your reading with background study and see how the horizons of your thinking reach out in terms of missions. Then talk within the family circle about your awareness. Like the church when it knows, if your family is truly filled with the love of God in Christ and knows, it will develop "missionary mindedness."

(Discussion: Ask members to tell how they find opportunity to keep aware despite the demands of "business." How do they lead their family to keep aware? How has awareness led to action?)

CLOSING MEDITATION

(Program Chairman may read the follow-

In fulfilling its purpose, the goal of Jewish Fellowship Week is: Every Jewish home visited by Baptists; Every Jewish family invited to attend church services. A great variety of activities are open to a Baptist woman, both individual and as church member, to assist in reaching this goal.

She can be a friend. She can begin by inviting her Jewish neighbor over for a cup of coffee. She can include the Jewish clerk or secretary in her coffee-break group. She can offer to baby-sit, to share a car pool, to help when illness comes. She can show sympathy with the bereaved. She can invite Jewish couples to her home and visit in theirs. She can include their children in parties. As a customer in a store, patient of a Jewish physician, client of a Jewish lawyer, she can exude unlabeled but sure-to-be-noticed Christian love. In all these experiences, she can talk with her Jewish friends about their religion and tell them about hers. What opportunities for sharing her faith in Christ! And if she has no Jewish friend, she can always make one.

When her church or society plans a fellowship dinner during Jewish Fellowship Week, she can take Jewish friends. She can invite and accompany them to all services of the church that week. She can pray and, at the Holy Spirit's leading, tell of Christ's love and urge acceptance of Him. Witnessing to Jews begins with friendship!

ing prayer requests slowly and allow time for silent meditation for each.)

Realizing that what we think and do has significant effect upon members of our family, let us ask God to forgive us for our distorted and unloving attitudes.

Ask God to help you to be unfailing in enthusiasm for sharing the gospel.

Ask God to help you never to contradict in act what you profess concerning missions.

Pray that you will open your minds to understand the missionary teachings of the Bible.

Ask God to keep you alert to the needs of the whole world.

Ask God's guidance in helping you to translate Christian attitudes into Christian living.

BIBLE STUDY:

The Missionary Message of the Bible

by Gilbert L. Guffin

A Leader Prepared and a Deliverance Effected

Read Exodus, Chapters 1 through 13:22

It is amazing that the average church member has little more than a passing interest in the book of Exodus. In reality this book is of tremendous significance. Historically, as it has been observed, Exodus marks "the watershed of the Old Testament." It is true also, in a sense, that "Religiously, it [Exodus] is climax—something for which the way has been prepared and from which the great stream of history begins to run" (Routley). It might be more correct to observe that Exodus marks the beginning of a new stage of history, a stage from which more exact dating of events is possible and from which currents were sent forth that still to this day greatly influence the affairs of men. We have passed from the story of men and families to the history of a nation.

Many of the events of Exodus are nothing

short of spectacular. "The spiritual scenery through which we pass," aptly comments one writer, "is more awe-inspiring than anything in the whole of the Old Testament." One has only to recall, for instance, some of the plagues described in the book, or the crossing of the Red Sea, or the voice of God speaking from Mt. Sinai to agree that the book does present many awesome scenes. One fact alone, however, would make the book monumental if not immortal, and that is that in it is recorded the giving of the Decalogue to Israel and, through that

For gist of passage, light on words and phrases, and methods of study order the booklet "Helps for Study of the Missionary Message of the Bible: the Pentateuch," 50c, from Baptist Book Stores and Woman's Missionary Union, 600 No. 20th St., Birmingham, Alabama 35203.

people, to all humanity. The influence upon mankind since then of the Ten Commandments is simply incalculable.

Exodus, Significant to Jews

To Jews the book of Exodus has historically had a significance almost equal to that of the Easter story in the Gospels for Christians. The first part of the book tells of the instituting of the Passover and of the redemption of Israel from Egyptian bondage. The book begins with a brief comment about the family of Joseph which had come to Egypt and about Joseph's death. It also relates how greatly Jacob's family had increased in numbers and in strength. These Hebrews had evidently prospered and fared well for a long time. Indeed, in a way they fared too well. In time their prosperity and enlarging population became a cause of concern to the native Egyptians. By now the memory of Joseph's significant contribution to the nation had begun to fade. A new King then arose (possibly a new dynasty came into power) "who knew not Joseph." Fearing the power of the Israelites and having no sense of obligation to them, the new King began a program of gradual enslavement of them.

Soon the lives of the Israelites became as bitter as abject slavery could possibly have made it. Still these people seemed to multiply. Pharaoh growing more determined, then inaugurated a plan of infanticide and extermination somewhat like Hitler's attempt in recent times to annihilate the Jews. All midwives (evidently only midwives and not physicians assisted at the birth of the Hebrew children) were ordered to kill all Jewish male children at birth. When this plan failed, every such child born to Hebrew women was to be thrown into the Nile. It is well for us to remember that we are indebted to Christ for our modern love for children. It was he who replenished the fountains of human tenderness that had almost become exhausted.

Moses, a Remarkable Personality

It is at this point that the story of one of the most remarkable personalities of all the centuries is introduced. Called an "astonishing story" in some respects it is obviously more remarkable than that of Joseph or of any one of the patriarchs.

Every one who knows anything about the Bible knows the account of Moses' birth and of the extraordinary way in which his life was saved from the fate Pharaoh had decreed. For three months the child was hidden, then he was cradled in a specially prepared basket and the basket was deliberately placed apparently where Pharaoh's daughter would find it when she came to bathe in the Nile. The daring act of faith of this Hebrew mother was rewarded when Pharaoh's daughter, discovering the baby Moses, and being touched with pity, took him to the palace to be reared. Through the mother's faith and shrewd foresight, moreover, she was enabled also to become the nurse of her own child, likely at Pharaoh's own expense. Such is the irony of history, or better put, such is the way God can make even the wrath of men to praise Him.

Without ever saying it directly, the marvelously gifted writer of Exodus here masterfully introduces the theme, which he will again and again underscore and elaborate, of God's sovereign action in history to carry forward His plan of redemption. The sovereignty of God stands above even that of the powerful and determined Pharaoh, and paradoxically, turns Pharaoh's vain attempt to destroy the people whom God had chosen into the very means by which they are to be saved. The very Nile in which Hebrew babies were to be drowned became the channel by which the baby Moses was to be placed in the arms of Pharaoh's own daughter for her to rear, to educate and to support! Exodus thus says with impressive artistry that God is not only sovereign over all men, but that He is in history and is working His purposes through history.

But the story has only begun. Moses,

though having grown up apparently with every advantage of a king's son and having partaken of the cultural influences of Egypt, the most enlightened nation then on earth, was also made aware somehow of the plight of his own people. Did his mother, acting as his nurse, implant this idea in his mind while he was yet a child? Whatever caused his reactions, the time came when Moses was angered at the sight of an Egyptian beating a Hebrew (Ex. 2:11) and slew him and hid the body. Later, while trying to correct a Hebrew squabble, he discovered the secret was out of what he had done to the Egyptian, and being afraid that the news might reach Pharaoh and that he might be killed for his deed, Moses fled to Midian, a semi-desert land on the way to Sinai. Here he became a herdsman. Here he was schooled in desert living for forty years. Here he learned much about a land he would later need to know well. Here he also married (Ex. 2:15-22) and began his family. Here, too, one day (Would it be proper to suppose he was meditating and was "in the Spirit" as was John centuries later at Patmos, Rev. 1:10) he beheld a phenomenal sight, the sight of a bush afire, yet not being consumed.

Moses Hears God's Call

Out of the phenomenon of the Burning Bush, Moses heard the call of God to become the divinely chosen agent for the deliverance of Israel from their now intolerable bondage. The magnitude of the task to which Moses was being called made him understandably fearful and keenly conscious of his inadequacies. He then began to give reason after reason why he thought he should not be chosen for this staggering task (Ex. 3:1-4:17). He argued:

1. That he was unworthy, uninfluential and inadequate to become Israel's deliverer (3:11)
2. That he did not know God well enough himself to reveal Him to others (3:13)

Is your society studying "The Missionary Message of the Bible"? As a society or in circles? Please write us and let us know what you are doing. Are you reading the Bible passages and Dr. Guffin's comments each month?

3. That people would not believe him or listen to him if he did go (4:1)
4. That he could not speak well enough to fill the job (4:10)

How familiar all these excuses may seem to many a minister or missionary, not merely because of knowledge of the biblical account here given, but because they, too, probably raised all of the same arguments with the Lord when they themselves first felt called to become God's spokesmen and leaders in the deliverance of men in their day. How many Christians have used similar arguments!

The answers God gave to Moses are exceedingly significant. To Moses' excuse of unworthiness, inadequacy and lack of influence, the answer is that God will be with him. This is enough. The weak become strong, and the inadequate are made equal to their task when God is with them.

To the excuse that he did not know God well enough personally to make him known to others, the Lord gave Moses one of the most meaningful disclosures ever made about Himself, namely, that he is the Eternal, Self-Existent, and Self-Sufficient One, the "I Am That I Am."

To the excuse that the people would not believe him or even listen to him, God gave Moses a remarkable, perhaps a miraculous, evidence that this did not depend upon Moses' ability alone, but would be assured by convincing demonstrations God would give through Moses that he was using him.

To the plea of Moses that he could not speak well enough to communicate adequately, God answered that he who made Moses' mouth could also use it.

Then Moses, when no other valid excuse

seemed available, sought the way of escape may another man since has tried. He attempted to escape by simply saying "Get somebody else to do it." To many people it seems enough just to say, "Get somebody else," as though this alone removes every obligation one may have himself.

Aaron, Spokesman for Moses

God once more issued his call to Moses, but this time he assured Moses that Aaron would be a spokesman for him.

Was some of the glory that might have been Moses' now taken from him and given to Aaron? Whatever the answer, Aaron an older brother who evidently had escaped death in Egypt, is brought into the picture for the first time. He is hereafter to stand at Moses' side and to share his labors.

By now the suffering of the Hebrews had become almost unbearable. Though they cried to God for deliverance, their plight likely appeared hopeless. How could they possibly escape the oppression being heaped upon them? Little did they know that as God had prepared Joseph years ago to save the chosen family when it was threatened with starvation, He had again prepared a deliverer. This preparation had taken eighty years, but at last the time arrived for him to be sent to the people.

First, it was necessary to convince Pharaoh that the God of Moses was the true God of all the earth and that Moses was His messenger. This was done through special signs and through the use of ten great plagues upon the Egyptians.

God, Redeemer and Saviour

A detailed tracing of the prolonged series of plagues is unnecessary here. They should, of course, be read with care and the final one especially studied.

Some scholars think a natural explanation is possible for each plague, but the Bible clearly indicated God was in everything that was taking place. His purpose

was to convince Pharaoh that he must allow the Hebrews to depart from the land. The great climax came on the night of the Passover (See Ex. 12). The deliverance that night and especially the observance of the Passover were destined to be among the most decisive events in all the history of Israel. The Passover symbolized that God alone was the Deliverer and Redeemer of Israel. The blood of the lamb placed over the door of every Hebrew household was the sign of God's covering for every Jewish home, protecting it against the visit of the Angel of death that night.

Whatever else we may see in the Passover event, we should not miss the fact that Christ is called in the New Testament "our passover" (1 Cor. 5:7). His death became the means of releasing the race from the bondage of sin. Christ thus has become the sinner's Passover. His blood alone covers men from the merited judgment of death which sin has brought upon us all. The world's deliverance from the hopeless bondage in which sin has enslaved it thus comes only through divine mercy made effective in the Cross. This is the witness, the Good Tidings missions bears to the lost world.

John Newton, the writer of "Amazing Grace," himself a great sinner in his early life but marvelously saved later, is said to have kept over the mantle in his study, as a motto: "Remember that thou wast a bondman in Egypt, and the Lord thy God redeemed thee" (Deut. 24:18). This may well be a motto for every Christian.

The bondage of the Hebrews has been accepted symbolically as a representation of the plight of every man and every nation not yet redeemed by divine grace. The plight of man thus symbolized gives cause for all missionary endeavor. The call of Moses and Aaron to bring deliverance to Israel may well also typify the call of the missionary and of all others who have a part in the missionary task to the work of helping to bring men into the liberty of the sons of God. What greater call could ever come to a man and what greater task could ever be given?

CHURCH

WE PROFITED FROM USING

Program Guidebook

by Elizabeth Johnson

● MY INTRODUCTION to the *Church Program Guidebook* was a rather unique experience. Our family had moved into a new community only six months earlier, and I found myself a new, inexperienced WMU president, in a church new to me, attending a church council meeting for the first time. Our minister of education explained to us what the *Church Program Guidebook* is and how we would use it in all organizations of the church as we formulated plans and goals for the coming year.

This seemed impossible to me, and I left that church council meeting in a state of confusion with such words as "objectives" and "goals," whirling around in my head,

Mrs. Johnson is WMU president in Wyatt Park Baptist Church, St. Joseph, Missouri.

silently berating myself for getting into such a situation by agreeing to be WMU president.

Not long after that first church council meeting our minister of education handed me a copy of this mysterious *Church Program Guidebook* and asked me to look it over before our next meeting.

Being a woman and curious by nature, I was eager to find out what it was all about. (What woman can deny that she likes to be the first to get news about anything!) As soon as I had opportunity, I sat down and began to flip through the pages of the Guidebook, taking a sneak preview of its contents. As my eyes rested first on suggested goals for the Sunday school, I suddenly came to the realization that this was not so new after all because these were simply the things we strive to accomplish all



● Dr. Ernest White, our pastor here at Wyatt Park Baptist Church in St. Joseph, Missouri, is very enthusiastic about this new approach to programming. He has said, "I feel this is the greatest thing that has happened to Southern Baptists in recent years, and I believe it will mean much to all of us as more churches discover its usefulness."

the time set down in black and white so that we could measure the effectiveness of our work in reaching people through the Sunday school. Then I turned on over to the WMU section. It did not take me long to recognize that this was simply another way of stating our Aims for Advancement, the main difference being that we were to set up goals in enlistment in WMU organizations, in praying for missions, in participating in community missions, and giving through the Cooperative Program so that we would not be tempted to be content with minimal work.

At the second meeting of the church council we thoroughly discussed the goals proposed for the church, altering them where necessary and adding others which we believed were needed to strengthen the ministry of our church in our community.

As an experiment, these were then presented to the Adult Training Unions for consideration and discussion so that more people could become familiar with the goals and have opportunity to express their views before they were recommended to the church.

The heads of church organizations presented the goals to the church at the business meeting, and other changes were made before they were finally adopted by the church. So you can see that we used the Guidebook as a basis for our planning and adapted it to our church needs. Each new member of our church receives a copy of these church goals so that he will feel his responsibility in helping to achieve them.

When our WMU held its annual planning meeting, copies of the suggested goals for the WMU as outlined in the Guidebook were given to everyone present. We then proceeded to discuss each one relating it to our own situation as we determined what would be realistic numbers which we could set as goals and still be able to attain them by the end of the year. (We have almost met our enlistment goal already, thanks to a G.A. group which has more than doubled its enrolment in one month!) As the year progresses I am certain we will find other areas where we could have set higher goals and still have reached them with God's help.

Perhaps the greatest single asset of the Guidebook is that it can be the means whereby church organizations find out just why the others exist. Have you ever wondered just what the men do at Brotherhood meetings besides eat? I am sure there are men who think that the WMU is just a social club, a bunch of women dreamed up as an excuse to get out of the house.

Reading about the program of the Brotherhood in the Guidebook has certainly enlightened me. I discovered that their program is very similar to that of WMU and that we are working toward the same goals. It is when we become aware that each organization has its own area of responsibility in helping to reach our church goals that we are able to correlate our work and co-operate with each other in reaching lost people for Christ and helping them to find a place of service in our church.

Church Council Meeting at Wyatt Park Baptist Church, St. Joseph, Missouri, using Church Program Guidebook



SOCIETY PROGRAM

by Mrs. Louis L. Dabney



Dr. Joao Soren of
Brazil, president,
Baptist World Alliance



General secretary of
BWA, Dr. Josef Norden-
haug of Norway



BWA associate and
youth secretary,
Dr. Robert S. Denny,
United States



THE BAPTIST WORLD ALLIANCE

Meeting Outline

Songs
Call to Prayer
Business
Promotional Features (see Forecaster)
Program

Program Outline

Introduction
A Fellowship of Concern
An Agency of Communication
A Channel of Co-operation
The Tie That Binds
Worship Time
Song: "Bless Be the Tie"

Interest Center: See "Spicing the Program,"
page 8 in Forecaster.

INTRODUCTION

The time was shortly after three o'clock Sunday afternoon, June 26, 1960. The place was Rio de Janeiro, Brazil. The great sports arena was packed almost beyond capacity. Many of the twenty-five thousand men and women had come thousands of miles to this Tenth Baptist World Congress.

After opening prayer and hymn, the roll call of nations began. Representatives from seventy countries, preceded by their respective flags, formed a line which circled the entire arena. As each nation was called, a flagbearer and spokesman came to the center of the platform, the former dipping the flag in respect for the One at whose name every knee should bow, and the latter speaking in his own tongue the words of Philip-
pians 2:11, which in the King James Version of the Bible reads: "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." After the representative seventy nationals and their flags had passed by, the audience rose and sang as one man but in many tongues:

*All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.*

*Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.*

—Edward Perronet and John Rippon

Thus began the tenth Baptist World Congress. Thousands of delegates, representing the world's twenty-three million Baptists sang and prayed with one accord, though tongues, dress, race, customs, nationality varied. Here in fact was the fundamental truth, that we as Baptists are of "One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:5-6).

A pastor's wife who attended the Rio Congress tells of the tremendous emotional



Cyril E. Bryant,
director of BWA pub-
lications and editor
of *The Baptist World*

impact as she witnessed the roll call of nations: "It showed me so clearly that there may be earth-differences among us but there is a transcendent cause which makes us one."

Today as we consider this cause and our commission to it, we may well ask ourselves (indicate interest center—see Forecaster p. 8): "What in the world are Baptists doing?"

A FELLOWSHIP of CONCERN

But before we consider this question let us consider how and why we have the alliance.

"All Hail the Power of Jesus' Name," was not chosen at random for this roll call of nations. This majestic and challenging hymn has been used at the opening of each Congress of the Baptist World Alliance, beginning in 1905. It expresses uniquely the basis for our fellowship. The words of this hymn were first published by a Baptist preacher and editor who expressed the idea that Baptists of the world ought to gather together to "consult the ecclesiastical good of the whole."

John Rippon of London, England, wrote in 1790 that he desired such a meeting, which he felt would serve the Baptist cause well. Though the idea was planted in the hearts and minds of men at this time it was well over one hundred years before the blossoming into action took place.

At the turn of the twentieth century, an American publication, *The Baptist Argus* presented a "World Outlook" edition in which articles by noted denominational leaders suggested that such a fellowship be formed in deed as well as in thought. Copies of the "World Outlook" edition were sent to leaders in many countries, and by 1904

the Baptist Union of Great Britain and Ireland passed a resolution inviting a gathering of Baptists to meet in London in July, 1905. Leaders representing six million Baptists in twenty-three countries came to London, seeking to establish lines of communication, fellowship, and service. At this first Congress the Baptist World Alliance was constituted, with these significant words in the Preamble (as amended in the Rio Conference in 1960):

"The Baptist World Alliance, extending over every part of the world, exists in order more fully to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and co-operation among its members; but this Alliance may in no way interfere with the independence of the churches or assume the administrative functions of existing organizations."

The key words—"fellowship, service, and co-operation"—have been lifted high as the purpose and the goal of the Alliance. Each Committee, each Study Commission, each Congress, each travel tour taken by officials of the Alliance, must, and can, bear the scrutiny of all Baptists in the light of these stated purposes. The Alliance also encourages the work of auxiliary groups constituted to meet specific needs of Baptist women, men, and youth.

AN AGENCY OF COMMUNICATION

In order to know "what in the world Baptists are doing," we must have some agency of communication. This is accomplished through various means at man's disposal—through correspondence, but most particularly through *The Baptist World*,* the official monthly publication of the Alliance which was begun as a news bulletin. Today it is a full sixteen-page journal. It is through the pages of *The Baptist World* that we learn of the progress of work among

*From Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington, D.C. 20009, annual subscription \$1.50 or \$1.00 in clubs of ten or more.



Subscribe to *The Baptist World*, \$1.50 a year; or \$1.00 a year by sending ten or more names on one list, 1628 16th St., N.W., Washington, D.C. 20009.

the more than 25 million Baptists in 120 countries; we read reports of the results of relief and rehabilitation efforts; we find testimonies of individuals which inspire us; we see the progress made by women toward continental unions for fellowship on the Christian level. (Point out articles of interest from current copy.)

As editor of *The Baptist World*, Cyril E. Bryant receives news from press services and from individuals, either missionaries or nationals on the field. The magazine goes into 91 countries, and while it may not reach the "best seller" list, it goes to the leadership of each country, generally sufficiently educated in languages to read English and can thus keep in touch with all Baptists in their areas.

Mrs. J. T. Ayorinde of Nigeria tells of Nigerian women using *The Baptist World* in missionary society meetings, both for news value and for practice in using and learning English. Mr. Willie Wickramasinghe, principal of Carey College in Ceylon and chairman of the Youth Committee of the Baptist World Alliance, feels that the magazine serves to remind him and others who are a Christian minority in their own countries of the great Baptist movement of which they are a part. (Call attention to the articles by C. E. Bryant in each month's Royal Service.)

A CHANNEL OF CO-OPERATION

The Baptist World Alliance is also a channel of co-operation. At the end of the First World War representatives from American foreign mission boards and from the Alliance made a survey of European areas suffering war damage. As a result of reports the Alliance undertook a three-year relief program in nine European countries.

About one million dollars was given to relieve distress brought on by war and famine. This was the beginning of relief work sponsored by the Alliance.

A most dramatic demonstration of the compassionate spirit of delegates was shown in the 1947 Congress in Copenhagen. At a time when there could have been bitterness between national groups as a result of the Second World War, Christian concern proved foremost in the hearts of all. After an appeal for clothing for war victims, the Swedish delegates brought in the new clothes they had worn to the Congress, and returned home in their older suits and shoes. An offering taken at the Congress and in the postwar years placed in the hands of the Alliance more than nine million dollars to be channeled to those in need.

Through the years as the work in relief and rehabilitation has grown there has always been a reminder of the purpose of such a ministry in the Bible injunction: "Bear ye one another's burden and so fulfill the law of Christ." Adolfs Klaupiks, BWA Relief Co-ordinator since 1950, knows the refugee problem at first hand, having been with his family refugees from Latvia (in Europe) during the Second World War. He spends much of his time traveling to distressed areas where fellow Baptists and others need Christian compassion as well as material aid.

Here are examples of other places where you and I as Baptists have sent aid through the Alliance's Relief and Rehabilitation program:

HAITI: In November, 1963, Hurricane Flora swept through the Caribbean area with great loss of life and property. On Haiti whole villages were destroyed with damage or complete loss of some seventy Protestant churches. Those churches remaining were crowded with believers and new converts. Money from churches and individuals was sent through the Alliance to rebuild chapels and churches, and for publication of literature on the island.

CONGO: With the declaration of independence in many emerging African nations, the problem of refugees has arisen. Since 1961 over 175,000 Angolans have come into the Lower Congo seeking asylum. Since the Congolese government could not offer material help, feeding and housing refugees has been a serious problem. The Alliance, with other relief organizations, has sent medical supplies, dry milk, and baby chicks into the area. Money has bought agricultural tools, salt, portable sewing machines, and has helped keep open the Kimpese Hospital in its ministry to the sick.

The BWA operating as an international organization can send aid and representatives into some countries which may be closed to national groups. For this reason and because of shipping costs of materials, it is best that all gifts toward world relief be made in cash. Goods can often be purchased more cheaply near the point of need than in the United States. This means that money can buy more goods and accomplish more in a material way if given directly to the Alliance. The relief program, as are other expenses of the Alliance, is met through appropriations from constituent bodies and individual gifts. Offerings are taken in many churches on Baptist World Alliance Day, the first Sunday in February of each year. Here indeed is a channel of co-operation through which we join hands with millions of other Baptists to relieve the suffering of our fellowman.

THE TIE THAT BINDS

Let us look backward for a moment at the last Congress in Rio de Janeiro, and then look ahead at the Eleventh Congress to be held this summer, June 25-30, in Miami Beach, Florida. In each we shall see evidence of "the tie that binds."

Dr. Theodore F. Adams, in writing the foreword for the official report of the Tenth Congress, called attention to several unique qualities of the meeting: "This was

the first time a Congress has met in South America or in the southern hemisphere. It was the first Congress in what had been thought of as a mission field and the first in a nominally Roman Catholic country. The registration was the largest of any Congress held outside the United States and was approximately that of those in Atlanta and Cleveland. The closing evangelistic service [with Billy Graham as preacher] was the largest meeting ever held under Baptist sponsorship and was also one of the largest gatherings in the history of evangelical Christianity."

There is another "first" we can add to this impressive list: this was the first time that the Alliance chose for its president a man other than a North American or Englishman. Dr. John F. Soren, pastor of the First Baptist Church of Rio de Janeiro for thirty years, was elected to serve as president between the 1960 and 1965 Baptist World Congress sessions. The choice of Dr. Soren was a wise one, both for the Alliance, and for the emphasis it places upon the importance of Latin America in today's world.

The Rio Congress was a successful one for various reasons. One of the most important outcomes was the Manifesto on Religious Liberty. The cause of religious liberty* is not new to Baptists; this has served as a distinctive characteristic through long history. In the early days of the Alliance and at intervals where such a statement was deemed imperative, a statement protesting the prohibition of individual freedom was issued.

Dr. J. H. Rushbrooke, president during the years prior to the Second World War, interpreted the Alliance's stand in these words: "We have nailed the flag of liberty to the mast, and we shall not haul it down."

Through correspondence and journeys made in the interest of oppressed people, Baptists have protested many violations of this God-given right. In the past few years we have witnessed the power of pressures

brought to bear on the Spanish government to ease up on the restrictions placed against Baptist and other evangelical churches ten years ago. Alliance leaders have been active in keeping this matter before the public, and in requesting the free exercise of religious activity for all faiths.

Churches have been reopened, Bible societies have been permitted to resume publication of Bibles, and Spanish officials have asked for copies of the Manifesto on Religious Liberty, adopted in Rio, to distribute among members of the Spanish legislative body. The Manifesto has been widely distributed and translated into many languages for reprinting in national and local channels. A study of this document gives the world a clear-cut basis for peace under the Lordship of Jesus Christ.

The Rio Congress was important in its impact upon Brazil. The Congress had a profound and lasting effect upon the people, the newspapers, and the government, according to Rev. David Gomes, general secretary of the Brazilian Baptist Home Mission Board. Newspapers which had charged an advertising rate for Baptist news items before the Congress gave free publicity during the Baptist meeting as they were impressed by the crowds who came to Rio. Churches, including those of other evangelical groups, found church attendance up, and their members more courageous in speaking out about their spiritual convictions.

A Rio policeman directing traffic and supervising the coming and going of the 13,000 delegates remarked: "We had little work to do. Baptists mind orders and don't make agitation." The Brazilian Coffee Department has the custom of serving free coffee to all international gatherings. After the Congress was over an official noted: "This is the first congress we have served in which all the cups were left."

The two Sunday afternoon services were televised, and a recording made of Billy Graham's sermon was used all over Brazil, even in coffee houses.

Our Common Denominator

by Mrs. Louis L. Dabney

In his letter to the Christians in Ephesus Paul urged them to put aside those things which separated them one from another and to recall those beliefs and experiences which they held in common. (Read Eph. 4:1-6). The fifth verse, "One Lord, one faith, one baptism," served as the topic of the keynote address for the Tenth Baptist World Congress in Rio. Rev. Alfonso Olmedo, president of the Argentina Baptist Convention, suggested that the common denominator of Baptists lies in four distinctions:

Our unity is "not of authority but of paternity." Baptized believers recognize God as their Father and seek his paternal watchcare, rather than that of a man-made hierarchy.

Our unity is "not of organization but of filiation." No superstructure demands our allegiance; God has given us the title "the sons of God."

Our unity is "not of creeds but of deeds." It is not what we recite that marks us as Christians but attitudes and actions resulting from our belief.

Our unity is "not of succession but of subjection." No man or succession of men gives us marching orders; we are bound with chords of love to the Master of the universe.

With such an understanding of the oneness of our Baptist fellowship we can seek our place in God's plan for all mankind. There is a game that children play in which the players stand in a circle holding hands and look to the center where the leader directs the game. A writer has compared the game to the way God would have all men live and work together. We stand in a great circle of love and service, each facing inward where God shines as the light. We see the light and then we see also the way the light shines on the faces of those whose hands we hold. We see others as God sees them.

This, then, would be our prayer: that though differences of custom, color, and condition remain among men of the world, these differences may fade in the light from God's face, and that the gospel which makes us brothers may find daily expression in our lives.

Rev. William Warren, pastor in Rio, told of a very learned man who made a decision for Christ at the Congress. "He tells me that for twenty years he soaked up all the arguments of atheism and skepticism, but these were all broken down by the sincerity and joy of Baptists attending the Congress." The tie of Christian fellowship gave the united witness of thirteen thousand souls led by the Bread of life.

Now let us look forward to the Eleventh Congress. While it is true that most of the

work of the Alliance is done between Congresses by the Executive and Administrative Committees, the fruits of their labor are enjoyed by all. For five years and more plans have been in the making for the Miami Beach meeting, June 25-30, under the guidance of Dr. Josef Nordenhaug, general secretary of the Alliance. Dr. Nordenhaug maintains his office in Alliance headquarters in Washington, D. C. He travels widely as he supervises the worldwide task of Baptists. He is indeed an in-

*See "From Washington," page 6.

ternational Baptist, having been born and educated in Norway, spending years as a theological student and pastor in the United States, and serving as President of the Baptist Seminary at Ruschlikon-Zurich, Switzerland. Dr. Nordenhaug was elected to serve as general secretary of the Alliance in 1960 in Rio.

The associate general secretary and youth secretary for the Alliance is Dr. Robert S. Denny, a native of Kentucky. Mr. Denny has been with the Alliance since 1956.

Dr. Erik Ruden is associate Baptist World Alliance secretary with a London office. In July he will return to his native Sweden to the Baptist general secretaryship. At that time Dr. Ronald Goulding, pastor of a London Baptist church, will take up Dr. Ruden's work.

The theme for the Eleventh Congress is from John 8:32: "... and the truth shall make you free." To prepare all Baptists, as well as delegates, for an understanding of the Congress, a booklet* has been prepared giving background material related to the work of the Alliance, the program to be presented, conferences and reports to be considered.

The work of the Study Commissions may well be one of the most important phases of the Alliance. At the present time there are four Study Commissions engaged in preparing statements in the fields of Baptist Doctrine, Evangelism and Missions, Bible Study and Membership Training, and Religious Liberty and Human Rights.

More than a hundred Baptist scholars and other leaders from twenty-six different countries are permanent members of these four Commissions. Each group meets annually to explore, report, listen, discuss questions pertinent to Baptist world understanding and co-operation, with the pur-

pose of finding God's light on today's problems.

In addition to permanent members, "area consultants" are invited to meetings so that they may become part of discussion group. As the members share experiences from results of their own study, they draw up statements concerning study topics. These statements are referred to the BWA Executive Committee and may then be presented at the Congress. Most of the reports are then published and made available to churches for further study.

These reports are intended as guides for Baptists, never as final pronouncement or creed. Dr. Nordenhaug in one of the annual Executive Committee meetings pointed to the Commissions as an important part of the world Baptist witness: "We need to be better 'prepared to make a defense to any one who calls [us] to account for the hope that is in [us];' " quoting 1 Peter 3:15 RSV. "Our cherished convictions should be thoroughly examined and presented with 'gentleness and reverence' in the forums of religious discussion going on in every church group. We should enter more vigorously into our stewardship of convictions lest we forfeit the right to be heard."

At the Eleventh Congress there will be special meetings for particular groups—for men, women,* pastors, educational workers and others in church related work. Robert S. Denny will lead the youth meeting, having directed the Beirut Youth Conference in 1963.

Let us keep the coming Congress in our prayers. Today as never before Jesus Christ calls his people to a unity of purpose in helping one another fulfill the Great Commission.

Worship Time: (Use "Our Common Denominator," page 39, then pray.)

Close by singing "Blest Be the Tie"

*Study booklet, "... and the truth shall make you free," on the 11th Congress, 50¢ each or 40¢ in lots of five or more from Baptist World Alliance, 1628 Sixteenth Street, N.W., Washington, D.C. 20009.

*See "What Is the North American Baptist Women's Union?" page 4, for meetings of Baptist women in Miami Beach.

BY A. JASE JONES

Associate, Department of Special Ministries, Kansas City Baptist Association, Missouri.

“How am I involved in Jewish Fellowship Week?”

■ To answer the above question, we should define Jewish Fellowship Week, which is annually a part of the Southern Baptist calendar. The week's purpose (April 12-18 this year) is to promote Christian-Jewish fellowship and contacts. From these come mutual appreciation. Bridges of understanding are built between Jew and Christian. The love of Christ is personalized and more easily understood by Jewish friends. ■ Friendly contacts provide opportunities for effective Christian witnessing. A bridge of understanding between the Jew and Jesus Christ can develop because the bridge has been constructed first on the human level. The salvation of Jewish people can result from their experience of the love of Christ given tangible form in a Christian friend's life.

■ A Baptist woman is involved in developing this appreciation and understanding of Jewish neighbors because, first, she is a human being and a citizen of the same society as America's 5,600,000 Jews. She is more deeply involved because she is a part of Woman's Missionary Union, a church member, and, supremely, because she is a Christian.

■ Jews are a minority group in America. Can we of the majority understand the feeling of rejection which arises because in its personal and social activity the majority ignores the minority? Are we aware of the damage done to mind and soul by synagogue bombing [Continued on page 27]

□ THE DARGAN-CARVER LIB SBC
127 9TH AV N 03
□ NASHVILLE TENN 37203

Plan now to attend

- **BAPTIST WORLD CONGRESS**
Miami Beach, Florida
June 25 – 30, 1965

- **WMU ANNUAL MEETING**
Dallas, Texas
May 31 – June 1, 1965

